

# THE STUDENT WORLD

---

UT OMNES UNUM SINT

Man's Disorders

---

SECOND QUARTER 1951



# THE STUDENT WORLD

Serial Number 172

## Man's Disorders

	Page
Man's Disorders — Editorial	Ph. M. 97
The Predicament of the Modern Intellectual	Martin Jarrett-Kerr, C. R. 100
Some Remarks on "Communist Man"	Henri Jacqz 108
American Universities and the American Way of Life	Kenneth Reeves 117
Christian Faith and Psychiatry	Charles Durand 124
The Crisis of Anthropology	Leon Zander 133
Man and the Guidance of the Hidden God in the Old Testament	Gerhard von Rad 140
Behold the Man	K. H. Ting 148
The Student World Chronicle	
Politics and Civilizations	Max-Alain Chevallier 156
The Christian Historian	John Coleman 167
The S.C.M. in China in the Last Two Years — A View from Peking	A group of students in Peking 169
An American Travel Diary	M.-J. de H. 175
Book Reviews	
He Came down from Heaven and The Forgiveness of Sins ;	
The Figure of Beatrice	W. N. 186
A Solovyov Anthology	W. N. 192
Existentialism and Christian Thought	W. N. 196
The Gospel of God	K. H. T. 197
Half of Life or All of It	M.-J. de H. 198
The Church and Healing	Elizabeth Bridston 199
Near East Panorama	
Introducing Islam	
Assignment : Near East	Pearl Hoffman 201
The Lord's Prayer	K. R. B. 203
Luther's Progress to the Diet of Worms	K. R. B. 204
The Kingdom and the Power	K. H. T. 204
Books Received	205

*This issue of "The Student World" was published in Geneva, Switzerland. Four issues annually. The price of a single annual subscription, post free, is 8,50 Swiss francs ; 10s. ; \$2.00. Single copies, 2,50 Swiss francs ; 2s. 6d. ; \$0.75. A "Friend of the Federation" who subscribes a minimum of 17,— Swiss francs, £1., or \$5.00 is entitled to receive "The Student World" and the "Federation News Sheet" (bi-monthly). Subscriptions may be sent to any of the addresses given below :*

- Australia : Student Christian Movement, 182, Collins Street, Melbourne, C. 1., Victoria.
- Canada : Student Christian Movement, 27, Bedford Street, Toronto 5, Ont.
- China : Kiang Wen-han, Y.M.C.A., 131, Museum Road, Shanghai.
- Great Britain and Ireland : Miss Dorothy Jackson, Annandale, Golders Green, London, N. W. 11.
- India, Pakistan and Ceylon : C. S. Paul, Spencecroft, 7a Tannery Road, Bangalore 1.
- Netherlands : N.C.S.V., "Woudschoten", Zeist.
- New Zealand : Student Christian Movement, P. O. Box 742, Wellington, C. I.
- South Africa : F. J. Liebenberg, P. O. Box 25, Stellenbosch, Cape Province.
- Sweden : Märta Benzow, Tomegapsgatan 8, Lund.
- U.S.A. : United Student Christian Council, c/o Mrs. Claire Ziver, 156, Fifth Avenue, New York 10, New York.
- or to the general offices of the World's Student Christian Federation, 13, rue Calvin, Geneva, Switzerland (Postal Cheque Account No. I. 31 92).



# THE STUDENT WORLD

A quarterly magazine published at 13 Rue Calvin, Geneva  
by the World's Student Christian Federation

PHILIPPE MAURY, *Editor*

---

VOLUME XLIVI

Second Quarter, 1951

NUMBER 2

---

## MAN'S DISORDERS

One of the commonplaces in discussions among Christian students today is that the main reason why our evangelistic efforts are so often desperately unsuccessful lies in our failure to adapt our message to modern man. A recent number of *The Student World* contained various views on the nature of our message and the way in which it is relevant to modern man. But are we justified in speaking of "modern man"? Is it not more correct to say that throughout all the adventures and misadventures of history man has remained essentially the same as he was in the beginning — a creature of God, rebelling against his Father but redeemed by the love of Christ?

We believe it. We know that our truth does not lie ultimately in any sociological or psychological consideration but in the biblical revelation of the two Adams. Nevertheless, if we are not mere bookworms or pious pew holders, we cannot help but be concerned by what we at least can see is going on around us in this world of men, which we believe to be the creation of God and the Kingdom of Jesus Christ. We believe it. But we do not see it, or see it only remotely, almost blinded by the clear evidence of the rule of evil over it. Something seems to be out of order in the mechanics of that world, and it is exactly the elementary and fundamental unit — man — which is at fault.

It would be difficult, and indeed beyond the possibilities of a student magazine, to attempt an exhaustive description of the modern disorder of man. It takes so many forms throughout

the earth — in fact, in each place and in each man — and there are so many elements of disruption, that their enumeration and description would not only be a tedious but a gigantic undertaking. There are, however, some prominent features in that crisis. Instead of trying to define the source of the disorder in the human being of our day, therefore, we have collected a number of views about the “types” of man which seem especially characteristic of the twentieth century.

The “Communist man” is obviously the first to come to our mind. Is he not by far the greatest problem confronting us at present both in politics and in relation to our evangelistic responsibilities? Is it not possible that we see in Communist man, exemplified and magnified, some of the dominant features of twentieth century man in general? Some sociologists in referring to Communists as “fish-men” mean to convey by that striking image the fact that, as a result of the Marxist phenomena, we have to recognize not only new political, cultural and social conditions, but, in the fullest sense of the word, new human beings; men who would feel, if transplanted into our Western civilization, like fish out of water. The proposition can, of course, be reversed to apply to our transference into the Communist world. Can we not say that all societies of our day are, to varying degrees, disturbed by an identical revolution, which takes place in the very essence of man? That may be the explanation of the fundamental uneasiness of the Church in all continents and under all social regimes. It may be that the Church no longer is dealing with what we used to call “normal” human beings, but with a new kind of intelligent animal with unknown instincts, unforeseeable reactions and incomprehensible beliefs.

If that is to some extent the nature of the crisis of our day, what then should be the attitude of the Church? To cling to its traditional ways and language, and to condemn modern man as a monster? To try to use the modern techniques of anthropological and especially psychiatric study to rediscover the truth about man? To go back to the Bible and cast its light in a new way on modern society? The question is open, and many answers from different points of view are given in this number.



It has been constantly reiterated that we live in an era of historical interpretation, in a period with a historical *Weltanschauung*. It may very well be that part of man's disorders proceed from this frantic search in history to discover ourselves through the past and to find in it a source of hope for the future. Man is unbalanced and uprooted by looking too much to history and not finding his real place in the present. It is not accidental that the main social and psychological crises have coincided with some historical ideology. History, which has been the dynamic discovery of recent decades, may prove to be the great destructive factor of western civilization.

Christianity indeed is a historical doctrine through which a Christian man is jolted out of his comfort by a determinative past and a hopeful future. But it is more than a historical doctrine ; it is a living faith, a continual dependence on a living Lord, Who was, is, and forever will be the ground of our existence wherever we are. As such, it has the power to overcome the crisis in which, together with all other people, Christians or not, we are now involved. It would be singularly flat to describe as "readaptation" the impact of Christian faith on modern man ; indeed, it might even be argued that in our time the Christian is even more "disadapted" to society than the unbeliever. If faith carries us out of the present, helping us to transcend it by relating us to the Christ of the Cross, of the Resurrection and of the Coming in Glory, it also imbeds us more deeply in the present, driving us to action here and now.

PH. M.

## The Predicament of the Modern Intellectual

MARTIN JARRETT-KERR, C. R.

*Perhaps the best way of describing the predicament of the modern intellectual is to observe him in discussion. I have therefore essayed an imaginary conversation between a few of them. In a short paper it is impossible to answer the questions without distortion, so I have left many unanswered. The unfinished nature of the conversation is symptomatic.*

*Note on the Dramatis Personae : Logicophilus is a member of one of the many groups of modern logicians, analysts, empiricists, common-sense realists, etc., usually described under the vague and misleading term "logical positivist". Scholasticus, who doesn't get a very fair deal, is a Thomist. Reformatus is a Protestant theologian, who also is not allowed the space he deserves. Existenticus does not reveal whether he is a Christian or not, but he is at least of the "personalist school" of existentialists. Finally Theologicus is a rather indecisive, mediating Christian; from some of the things he says I think he must be an Anglican.*

LOGICOPHILUS : Tell me, Theologicus : I heard you use a phrase the other day, "God is". Could you elucidate those two words for me ? If I could understand them, we might be able to *start* talking.

THEOLOGICUS : Well, briefly : by "God" I mean the Supreme Being, the Absolute, Maker and Sustainer of all, Personal, yet transcending all human categories. By "is", therefore, I mean that He exists, but that His existence is not (as are all other existences) derivative. He exists supremely and in His own right.

LOGICOPHILUS : "Absolute", "Supreme Being" ? I don't know what that could be. I know what, "That's *absolutely*



lovely music", means, or "Renoir is a *supreme* artist". But you mean "absolutely Absolute", "supremely Supreme"? That's like demanding, not only an encyclopedia of all knowledge, but also an encyclopedia of encyclopedias, which is absurd, for what could it add to the first encyclopedia?

SCHOLASTICUS (*intervening*): Let me take this on, Theologus. I am more experienced, if I may say so, at this sort of thing. Let us leave these attributes (supreme, absolute, etc.) aside for the moment, and concentrate on God's being. Now, Logicophilus, you will allow, I suppose, that all the existences we know need not have existed — they could, without contradiction, have been otherwise or not have been at all?

LOGICOPHILUS: What am I conceding if I say "yes"?

SCHOLASTICUS: Why, this: that you can't have an infinite regress of dependent being. Somewhere there must be something that exists necessarily — whose very essence is to exist.

LOGICOPHILUS: I was afraid I'd be conceding too much! You see, I know what you mean by something existing derivatively — and I agree, there are such things. But I don't know what "exists necessarily" means. I can say, "This house is necessary to this window", that is, you couldn't have a window, like the Cheshire cat's grin, hanging in the air, without a house to be a window of. Whereas you could have a house without a window. But, "This house is necessary", *tout court*: what does that mean? Similarly, if you only mean, "God is necessary to 'the world' (or 'the universe', or 'all that is')", that might mean something, though I don't quite think you can prove it. But "necessary to" would involve a transitive relation somewhere. You couldn't have a house without at least *one* of the contingent parts that depend on the house for their existence. So without "the world", or something contingent, there could be no "necessary God". And that would make the world in some sense necessary to God, wouldn't it?

SCHOLASTICUS: I couldn't accept a God of that sort: a dependent God is just what I'm arguing against. Your trouble, Logicophilus, is that you've never really tried to think what *Being* is.

LOGICOPHILUS: I'll try hard. "Being": the present participle of the verb "to be". Examples: "*Being* short-winded, he lost the race", or, more metaphorically, "Some species are extinct, some still in *being*". Yes, I know what those phrases mean. But "Being is"? Sounds nonsense to me, like "Coughing was".

THEOLOGICUS: Let's try another tack, Scholasticus. I think your trouble, Logicophilus, is that you are really making a concealed assumption, an "ultimate presupposition" (Collingwood): that there are only two kinds of truth — empirical truth (like "this is a pachyderm", or "water freezes at 32° F.") and logical truth (like " $3 \times 3 = 9$ ").

LOGICOPHILUS: I know what you're going to say. You're going to add: "But the proposition that there are only two kinds of meaningful proposition (empirical and tautological) is itself neither empirical nor tautological."

THEOLOGICUS: Yes, I was! I was going also to say that you're like a farmer who sees a man on the common, runs up and builds a fence round him, and then says, "Trespasser! I prosecute you".

LOGICOPHILUS: You all say it. Dr. Joad<sup>1</sup>, Professor Barnes<sup>2</sup> and others say it. But I never stated the proposition that there are only two kinds of meaningful proposition. I merely asked what *kind* of a statement "God is" can be.

THEOLOGICUS: Yes, but you imply that only these two kinds of statement would satisfy you.

LOGICOPHILUS: Well, they are the only two I can understand. But please, I want to be convinced. I'm quite ready to surrender my "concealed assumption" if you can only show me another way of understanding: a third way — or a fourth, or any number of ways, so long as they mean something.

THEOLOGICUS: Surely even empirical statements are sometimes arrived at by a means which is neither "synthetic" nor "analytic"? Don't scientists often jump ahead of the evidence by intuition?

<sup>1</sup> *Critique of Logical Positivism*, 1950, *passim*.

<sup>2</sup> *The Philosophical Predicament*, 1950, p. 116.



LOGICOPHILUS: Certainly. But you must check their intuition by appeal to the facts — that is, by empirical means. And “intuition” in this sense merely describes how some intellects can jump stages in arguments; but truth remains the same however you get there. It’s the same football match, whether you gate crash by climbing the barrier, or patiently wait in the queue for the one shilling stand.

SCHOLASTICUS: Interesting you should say that. Some of your friends have said that “the truth of a proposition is its mode of verification” — which is to confuse what we call the *modo cognoscendi* with the *modo essendi*. But of course, you won’t admit “being”, so *modo essendi* means nothing to you.

LOGICOPHILUS: I don’t think my argument involves any metaphysical “truths in themselves”. It was merely that the difference between a mathematical genius who jumps intuitively to a true conclusion and a lazy schoolboy who jumps conjecturally to a false one can only be determined by empirical means.

REFORMATUS (*bursting in*): Splendid, Logicophilus! You have now demolished natural theology, with all its obsequious attendants — *viae analogiae*, etc. Thereby you have done great service to real theology, as my friend Dr. Zuurdeeg has pointed out <sup>1</sup>. For the Revealed Word of God is not to be based on any “intuitions”, *scalae naturae*, etc. A rationally-proved God is not the God of the Bible. He does not need our human constructions in order to reach down to us.

LOGICOPHILUS: But He does reach down? How?

REFORMATUS: He speaks. He declares Himself, He reveals...

LOGICOPHILUS: Yes, quite; but what language does He speak, how does He declare, what does He reveal?

REFORMATUS: He speaks His own language, declares His own nature, reveals His own being.

LOGICOPHILUS: Are you speaking His language now? It sounds like English to me — rather rhetorical English, but English.

<sup>1</sup> W.F. ZUURDEEG, *Research for the Consequences of the Vienna Circle for Ethics*, Utrecht, n.d.

REFORMATUS : Of course we must translate what He says. Mostly His language is actions.

LOGICOPHILUS : Actions you can see, feel — like my action in lighting this cigarette ? (Do you smoke ?)

REFORMATUS : (No thanks.) No. Actions, speech, which can only be seen by the “eye of faith”.

LOGICOPHILUS : What is faith like ? I know what “faith in my insurance company” means. Is theological faith the same kind of thing ?

REFORMATUS : No, it is quite different. It is faith implanted in us by the Holy Spirit.

LOGICOPHILUS : But if it is quite different, you shouldn't use the same word. That is confusing, equivocal. Instead of, “I have faith in God”, hadn't you better say, “I have skrphtschy in God”, or something like that ?

THEOLOGICUS : Quite. And then no one could understand, since no one knows what “skrphtschy” means. No good, Reformatus. You can't escape analogical predication. And just as your friend Dr. Barth became scared of developing a new natural theology based on the “existentialism” of Kierkegaard<sup>1</sup>, may you not run the danger of basing a natural theology, a new *via negativa*, on the school of logical empiricism ?

EXISTENTICUS (*who has been listening quietly*) : You mention Kierkegaard. What is important about him in this controversy is *how* he spoke, his mood, if you like, rather than what he said. (*Logicophilus turns round with interest.*) And not only he, but all who stem from him. Logicophilus has rightly criticized the vagueness of metaphysical language ; and he is right — we must discipline our assertions by logic. But this only emphasizes what we can also learn in other ways : man's limitations. The one fact that remains (an empirical fact, if you like, Logicophilus) is that man will not rest content with his limitations. He won't even mind talking nonsense, if that's the only way of pushing beyond them.

LOGICOPHILUS : Oh dear ! You say that my task of purging nonsense is valid ; now you're going to let some in after all.

<sup>1</sup> *Dogmatik*. English translation, Vol. i, p. 21.



EXISTENTICUS : Not quite. It will only seem nonsense till you come to understand it — till you can see other things through it. Anyway, you won't keep inquisitive man down. Man is finite, like all else, but "his human finiteness cannot become self-contained" like the animal's. The animal, that is, fulfils itself within its limits ; "only man cannot fulfil himself in his finiteness. It is only man whose finiteness involves him in history, in which he strives to realize his potentialities. His openness is a sign of his freedom." <sup>1</sup>

LOGICOPHILUS : That's not the language I like talking. But I suppose you mean that man is free in the sense that he can (within limits) make his own life, plan in a way animals can't ?

THEOLOGICUS : Yes. But don't you see the importance of that, Logicophilus ? One of your friends, Professor Ayer, curiously enough has used language about man's purpose in life almost identical with a friend of yours, Existenticus — M. Sartre. Professor Ayer said, "(Life) has for each of us whatever meaning we severally choose to give it... There is no end that is common to all men, even happiness... Each individual has the responsibility of choice... The question how man ought to live is one to which there is no authoritative answer. It has to be decided by each man for himself." <sup>2</sup>

LOGICOPHILUS : That only shows that if M. Sartre says the same, he talks sense sometimes.

THEOLOGICUS : Anyway, you agree that freedom distinguishes us crucially from the animal. And I want to go further and link duty with freedom ; I learn freedom through the struggle between "ought" and "want". And I can't see how your friends can say that the only difference between "crime doesn't pay" and "cruelty to children is wrong even if it does pay" is that the former is an empirical statement, the latter a psychologically-expressive plus an emotive statement.

LOGICOPHILUS : What more could the latter be ?

THEOLOGICUS : Empirical in a special kind of way. Some acts are "wrong" rather as snakes are "dangerous" or mountains

<sup>1</sup> JASPERS, *The Perennial Scope of Philosophy*, 1950, p. 67.

<sup>2</sup> Lecture to UNESCO, 1946. Published by Allen Wingate ; editor, Hardman, 1948.

are "threatening", I think. Anyway, the main point is whether there is a scale of "importance" or "significance" in ethics as in clarity. I mean, the simplest truths are low down in the scale, but get more obscure as you go up; language about history is more subtle and complex than language about geology. So too, the meaning of "ought" or "good" is philosophically more puzzling at the personal, "self-committing" level than at the utilitarian.

LOGICOPHILUS: All the more reason for avoiding dogmatic statements at the "puzzling" level.

THEOLOGICUS: All the more reason for having firm convictions there, since it's at that top level our most significant decisions occur.

EXISTENTICUS: Let's get back to freedom. You called M. Sartre a friend of mine. He isn't. We agree that freedom is central to man, but we don't agree about man, and so about where freedom points. Sartre sees man *déraciné* (uprooted), traditionless, unable to escape the Original Guilt of freedom. I see man as a child still, with the possibility of winning freedom of learning through and with others; with humility born of knowing his limits; with *one* unlimited thing about him — boundless curiosity (for man is the only being who asks questions about his being [Heidegger]); yet also with fear at the possibility of "nothingness" before and after. "Where there is no fear man is superficial."<sup>1</sup>

THEOLOGICUS: We've got rather a long way from "God is", where we started. But perhaps here we get back to it. For I agree with you, Existenticus: man's predicament is as you've described it. I believe only a religious faith meets it.

LOGICOPHILUS: Look, I have a nephew, Tom, aged five, who has a "pretending puppy" as he calls him. Pop, the "pretending puppy", is a great help to Tom in some of his predicaments. There is even empirical evidence for Pop's existence in Tom's smile when he greets Pop. Tom firmly believes Pop exists. I wish I could. Perhaps in your sense he does? And God likewise?

<sup>1</sup> JASPERS, *op. cit.*, p. 86.



THEOLOGICUS : "I wish I could" : nostalgia for childhood ; sad emancipation of twentieth century logical man from the simple, satisfying beliefs of the primitive animist. Isn't that implying a picture of the linear progress of man's mind ? And isn't that picture Comtian positivist metaphysics ?

LOGICOPHILUS : I don't think I've got any metaphysical pictures. I only want to know what people mean when they say things.

THEOLOGICUS : You have convinced me that that is important. And Existenticus has convinced me that man's "nature" and "destiny" are important too. We haven't yet found the language in which to talk about that intelligibly to you, Logicophilus. That is the major task of Christian philosophers today. But there is one thing more important still. Your job, Logicophilus, is to analyse what people say, and so help them to speak more meaningfully. But that by itself will not guarantee that there will still *be* people — people who can say anything or speak with a human voice. "Philosophy can scarcely hold its position in the world if the human collectivity does not live in the people through religious faith... (it )cannot realize the sociologically effective transmission of the contents indispensable to man, which occurs solely through religious tradition assimilated from early childhood, thus becoming the vehicle also of philosophy !"<sup>1</sup>

\* \* \*

*The pastoral task of the Church today, confronted with this confused situation ? First of all, to try to understand what the various spokesmen are saying. Then with deep sympathy (indeed, with "empathy") to appreciate their motives in so saying. Finally, to hope to arrive not at neat "answers", but at that point of faith where thanks can be given for the truths there excavated; intercession intelligently offered for the puzzled, and the redemption of man praised and proclaimed as an At-onement, not only of man with God, but of man with his own sundered and loose-ended intellect.*

<sup>1</sup> JASPERS, *op. cit.*

## Some Remarks on "Communist Man"

HENRI JACQZ

"Communist Man" as an anthropological concept : the idea is tempting. It is at the same time both daring and ambitious. Such a notion implies the existence of a new kind of anthropology, a "science of mankind", representing the condensation and combination of twenty branches of knowledge. It is not sure that this new anthropology is well defined, nor even that it exists beyond the imaginary point where converge hope and ambition. In any case, the least attempt to develop such a study would be scientifically dependent upon history, sociology, and psychology. In this paper we can do no more than set forth certain reflections, or rather, certain rather disorganized impressions.

How to describe "Communist Man" ? Even in beginning, we must ask ourselves whether he exists. The systematizing and arbitrary quality of our reflections, false use of the scientific method, threaten us at every turn. Who has ever seen "Communist Man" to compare him with the anthropologically well-defined Neanderthal Man ? Is "Communist Man" a variety of the species which constitute the fauna of sociology ? Or is he even a concept of the cultural anthropologists ?

It is necessary first to determine the conditions prerequisite to anthropological reflection. As in a physics experiment, the result depends upon the instruments and units of measurement used by the investigator. Our feelings, our reflexes, our mental habits and patterns of thought condition our reflection. These factors in turn are conditioned by twenty or twenty-five centuries of western civilization — Christian, liberal, Graeco-Latin — however you want to define it. Our unit of measurement is the man that we are, product of this civilization. Thus an absolute answer to the question of the existence of "Communist



Man" is hardly possible. If the new anthropology is to establish itself, it must take into account this relativity; as far as our own reflections are concerned, they must be all the more unassuming.

*"Communist Man" on his way ?*

However, this very relativity offers us some hope. If we are not immediately concerned with a definition of "Communist Man" or with predicting the form he may assume (and perhaps we contribute to his formation in speaking of him), if we are concerned only with the question of whether or not he exists, then there are many clues to guide us. I have noted above the existence of "Western Man", product of a certain civilization. Such a concept is admittedly vague, but other types, as distinguished from Western Man, more limited and at the same time more precisely defined, have existed in the past; for example, "Islamic Man". Why can we not therefore speculate that "Communist Man" is in a process of development similar to that of any new species which appears as a result of new conditions ? We can ; but since, in the past, centuries have been required for the formation of new types, we must recognize that our curiosity is at least premature.

Another weakness of these admittedly unscientific remarks is that they are based only on the author's vicarious experience. The experience of life in a Socialist country or the revolutionary experience itself seems to be properly requisite to any discussion of this subject. Testimony of an actual witness would constitute a more certain reference than abstract reflections on a subject which has not yet even any rules comparable to those which science has formulated for the conduct of other investigations. Malraux's *Man's Fate* and *Man's Hope* speak with greater authority on the revolutionary than all the sociologists in the world.

Nevertheless, like good mathematicians, let us suppose that the problem has been resolved : if "Communist Man" exists, or if he is in the process of formation, and the emergence of a new type of man is imminent in the world of today, what are his component parts and the coordinates of his development ?

One can probably reduce the factors to two: the crucible of history, which is the context in which "Communist Man" develops, and an interpretation of history, that is to say, Marxist doctrine.

*Western civilization at a turning point ?*

If "Communist Man" is in gestation, history is responsible. History, or in any case the last century, like a culture medium has offered auspicious conditions for his development. Marxism has organized that development and given it a sense of direction; so that one can think in terms of a reciprocal process of interpretation and stimulus, continuous and dynamic, to the extent that Marxist doctrine interprets society and is in turn affected by society.

If one is to believe Sorel and Toynbee, our civilization has reached a critical point. It contains the elements of scission, according to the former; schism, according to Toynbee. Technical progress is the most significant aspect of the age, yet the fact of technical progress has certain implications for this civilization: one suspects that the structure of technocracy is characterized at the centre by a concentration of power and at the periphery by a wasting away of liberty. This double process is at the same time both horizontal (geographic) and vertical (social). Inequality exists and, in some cases, oppression.

It can be said that this is not a new situation; but it is, if only for the reason that there are today new possibilities of information and communication; our planet has new dimensions, and the tempo of our "technical civilization" is different. Thus we have a technical progress in which all men do not participate equally and which benefits some more than others. We have the new fact that those who benefit less know it. This knowledge of the existence of injustice and the way in which inequality is discussed and interpreted constitute, in one sense, a factor more important than the fact of the existence of injustice itself. There are men today who no longer accept the reasoning of Epictetus, who, although a slave, considered himself free by virtue of an inner spiritual freedom which his master could not possess.



If seems apparent that the evolution of our political and economic structures has been such as to give an advantage to the first of the two great principles of the French Revolution, Liberty and Equality, which were produced by the development of liberal thought in the eighteenth century. But when his civil liberties are extolled, the working man may answer, "What am I supposed to do with them?", or, "It's not with *them* that I can feed my kids". "Communist Man" can certainly be defined as potentially in conflict with "Liberal Man". Social conditions under the liberal democracies of Western Europe have produced desperate, frustrated men who cannot profit from their freedom and who exist in a situation of social injustice and struggle. These men, as workers and oppressed, are "predisposed" to the acceptance of Communist doctrine formulated with reference to their condition and designed to appeal to them.

*Marxism : an interpretation and an inspiration*

It is with relation to this "predisposed" man that doctrine comes in. Marxism has, in fact, all the characteristics of doctrine : it offers at the same time both an interpretation of history, called Marxian analysis, and an inspiration, a rule of conduct, and of action. Marxism is a "total" doctrine, fully organized ; and like all real doctrine it includes a technique of inserting itself into history.

This is not the place to review Marxist doctrine, whose outlines are familiar to all, or to dwell on this particular aspect of human philosophy. It should be noted only that the most important characteristic of Marxist doctrine in relation to our consideration of "Communist Man" is the fact that its purpose is to be complete, which is exactly what gives Marxism the possibility of being the kind of doctrine by which a man can live.

Marxism is a philosophy of dialectical materialism, historically the product of elements in Hegel and of reflection upon certain contemporary political facts. Although it is materialistic, Marxism is at the same time (albeit without admitting it) metaphysical. Marxism denies the real and separate existence of ideas, but it calls itself "modern rationalism". It derives

authority from its scientific basis, which is by nature static ; but Marxism is at the same time in its own nature dynamic. Therefore Marxist doctrine as a philosophy is full of contradictions. There exists between the thought and the action of the revolutionary a disharmony, and one can even speculate as to whether materialism is truly essential to sweeping social change.

How can the rule of behaviour, which is Marxism, and the philosophy which inspires it, co-exist ? It is certainly "Communist Man" who will one day give us the answer. Or, to phrase the question another way, what will be the effect upon "Communist Man" of the contradictory aspects of Marxism ? We can predict that the "average 'Communist Man'" will retain certain of these contradictions and risk their becoming a part of his nature, while he will eliminate certain others. The ambiguity of the Marxist idea of truth, based on a condemnation of the concept of subjectivity and on a particular treatment and utilization of the concept of objectivity (in action the "useful truth" has precedence over the objective truth), will have an important effect upon the nature of "Communist Man". The character of the dialectic and a belief in the dynamism of history will be essential to him, while certain of the materialistic postulates at the philosophical level will not have a compelling influence.

In any case, we are certain of one fact : that Marxist doctrine instils in its adherents the consciousness, historically derived, that they are members of the human race. Perhaps tomorrow this will be the consciousness of belonging to a particular variety of the human race. Marxism is a doctrine which in its concepts and postulates of action has been determined by the condition of society and which, in turn, constitutes an ideology so strong that its adherents are inspired to act to change that society.

This composite of interpreted social conditions and interpreting doctrine seems by nature to be equivalent, if not identical, to the elements of civilization and culture which have been fundamental to the creative evolution of recognized types of man, whether one accepts the view that conditioning is wholly responsible for the form of the development or the view that the development is in the direction of a certain pre-determined end.



Pursuing our hypothesis further, and recognizing the fact that certain essential characteristics may be lacking, or that the potential "Communist Man" may fail to evolve, let us bet on the newness of those elements we have reviewed, and let us try to apply several brush strokes to the portrait of the potential "Communist Man".

### *New thought patterns*

"Communist Man" presents himself to us in opposition to the "Western Man" of the Graeco-Latin culture and liberalism which we ourselves constitute. We might even say that "Communist Man" is a negation of our type, and that the process of antithesis at the same time creates and defines. He is, and he thinks of himself as *a new man*. (It is even probable that certain elements which psychoanalysis has defined in the father-relationship of the individual should be taken into consideration here.)

In contrast to the product of Western civilization, essentially analytical in character, which we represent, "Communist Man", as well as a potential Communist culture, denies the concept of the individual up to a certain point and, above all, certain monadic characteristics. This tendency could have an effect at different levels, primarily upon the thought pattern of "Communist Man". It is not really possible to isolate the element of the intellect (such an attempt would be prevented by the continuous process of inter-action between thought and behaviour), but we might easily suppose that the type of man shaped by the dialectic, who feels within himself the pulse of history, will think in a manner different from him who by virtue of his acquired reflexes begins by "dividing the difficulties into as many parts as necessary..." "Communist Man" does not begin with an analysis of the difficulties: he goes beyond them to solve the problem. The dualism of our culture, on the other hand, will be foreign to him. This new type of man will not be receptive to logical arguments; in certain limited cases he finds them useful, they will nevertheless not be among his conditioned reflexes. It is striking to observe in the course of discussion with a Communist how, as soon as the intellectual pressure of one's demonstration is removed, he

returns to his original position, partly for emotional reasons and partly because logical reasoning as a method is unknown to him. For him, that which *should be* and not that which *is* will be intelligible. This phenomenon is particularly noticeable among Communist intellectuals whose awareness of a particular goal may be acute, but whose awareness of their reasons for seeking this goal may be non-existent, involved as they are in the general progress of the dialectic. In passing, it might be noted that the Communist intellectual, if he is not typical, at least constitutes a particularly interesting phenomenon where old and new characteristics may be observed in conflict.

### *Collectivity vs. individuality*

One can even predict the emergence of a structure of thought and a corresponding emotional nature which are dialectic and principally collective. The spirit of rational criticism itself is proper to the intellectual organization of the individual only, and is not by nature collective.

Collective historic consciousness contains an element of hope which is not to be found in contemporary bourgeois society nor in the situation of the oppressed worker who subscribes to Communist doctrine. This important emotional element was furnished for the Western Man of the Middle Ages through his Christian faith, but it has now almost disappeared.

On the other hand, we must ask how "Communist Man" will resist the depreciation of his individuality. It is difficult at this time to foresee. Once more this question is expressed in terms of the present historical moment which is witness to the conflict. A man born several generations from now, who has not been subject to the same emphasis upon individualism during his formation, may be able to take the step.

### *Useful truth ?*

In the same way, "Communist Man" in this early formative period has not yet assimilated Marxist objectivity. (It is even substituted for subjectivity by those who are ashamed of their own subjectivity.) But it is not impossible to imagine the



present concept of objective truth being replaced by a concept such as the following : that which is true is that which succeeds. This transformation seems all the more likely because it would be effected at the collective level. We have already experienced demonstrations of guilt *vis à vis* failure to support collectivity at a given moment without relation to an established moral code, and which in fact denied the existence of an individual or absolute morality. The confidence which we ourselves have in the existence of an objective truth (of which we often fail to see the sometimes relative character) would be replaced by a belief in the use of truth "in the general interest" (cf. the concept characterized by George Orwell as "double-think").

### *A secular religion*

The element of collectivity is essential to the formation and development of "Communist Man". And it offers one reason for believing that "Communist Man" may take his place among the products of human culture. A doctrine lived collectively becomes a religion — a religion to which man entrusts his emotions and in which he projects his personality. Religious symptoms have often been noticed in Communism : the pious images and the edifying legends have their place there, as well as the concepts of conversion, the kingdom, and of salvation (even if Communism implies the salvation of the species and not of the individual). We also know of the phenomenon of Communist orthodoxy, natural to its treatment of the concept of objectivity. As in the past, during a period such as ours which is conducive to the development of ideologies, the religious or mythical media constitute the most powerful means of shaping a particular type of man.

Finally, just as one wonders, for example, what possibility there is of real understanding between Asians and Western men, one could also ask what possibility there might be for the co-existence of "Communist Man", as we have imagined him, and of another kind of man. One is inclined to deny such a possibility, first, because the emergence of this new type would imply the replacement of existing kinds of men. Moreover, just as the Communist revolutionary who knows himself to be in

an a-social situation cannot be reconciled with the society against which he is in revolt, so "Communist Man" represents the negation of other types of man.

However, there are two factors which assuage the harshness of this negative conclusion: the first is that the "Communist Man" whom we have described is as young and sharp as new mountains which have not yet suffered erosion; it is certain that if such an anthropological type develops he must pass through many compromises with fact, as well as a series of osmotic transformations. Moreover, by definition, if "Communist Man" is a species of mankind, he cannot be anything else but a man, and the common denominator among various types of men is more fundamental than the possibilities of marginal transformations.



# **American Universities and the American Way of Life**

KENNETH REEVES

The American man is busy in many admirable and amazing ways, and one of them is religion. Key signs indicate a phenomenal upsurge of interest in religion in America. While the evidence does not show that the country as a whole is more devout, it does hint that organized religion is commanding new and wider attention. Here are a few indications.

The seminaries for the training of clergymen of all faiths are packed and many are turning away applicants. The Protestant Episcopal Church last year ordained two hundred and fifty new priests, an increase of forty-two per cent over the previous figure. The Presbyterian Church in the U.S.A. is planning a \$10,000,000 campaign for new classroom and dormitory facilities for its seminaries, the first time in the twentieth century that the Presbyterian Church has erected new buildings for theological education. Many young men who formerly would have gone into medicine, law, and scientific and industrial professions are now entering the religious vocation.

Bible sales have nearly doubled in the last ten years, increasing between five and ten per cent in the last year. The National Council of Churches will introduce in September a revised edition of the Standard or King James Version of the Bible. The New Testament edition has sold millions of copies. Religious and inspirational books receive their fair share of places in best-seller lists. The new Presbyterian church school curriculum has sold eighteen million units in less than three years.

A radio network's broadcast on religion last December brought a mail response of 16,200 letters, the largest in the program's sixteen-year history. The previous record was a

15,510 letter response to a 1947 foreign policy discussion, the type of subject which in the past has elicited the greatest reaction. Touring evangelists have attracted near-record crowds.

Church contributions and attendance are now considered to be at a peak. The total United States church membership last year stood at 81,862,328, including Protestants, Catholics and Jews. Although the 1950 figures will not be available until the spring of 1951, gains by individual denominations indicate the total will exceed 83,000,000. Many Protestant churches have two or three services on Sunday morning instead of the traditional eleven o'clock service. At one mid-western university a sampling poll of the Sunday habits of students reported that eighty per cent went to church with a fair degree of regularity. This has not always been true. In the 1920's this school was a great centre for the liberal hope in man's capacity to improve himself and for aggressive agnosticism about religion and all its works.

Most colleges and universities across the country have added or expanded religious courses to meet the student demand. Some state universities now have departments of religion and many have coordinators of religious activities in the offices of student affairs. In the last year evangelistic meetings of almost a week in duration were held on forty-eight campuses and most of them reached overflowing crowds.

What do all these figures say, and what does the sharp, new interest mean? Is it real and will it be significant both for America and for the other nations and peoples of the world? Or is it shallow, another evidence of American optimism and escape from responsibility, a psychological panic?

### *"The century of disappointment"*

Careful observers view the heightened religious appetite of the country as a result of the insecurity of the times. Americans are grateful for the wonder, bounty and safety of their country, but their souls are sick and troubled. Among them, there is a first-class concern for the future. Some of it is panicky and some anxious but determined. Thoughtful people feel a deep crisis in human affairs, and all the people wonder why the



thoughtful people are never as sure about the answers as they once were. As the people have grown concerned about society and the future, so have the educators. Since the supposed end of World War II more frank and widespread self-examination of American higher education has been going on than ever before. Educators have been dealing with leading ideas rather than gadgets. They have a special care about what we are all doing, what we think we are, where we intend to go, and the high faith by which we intend to live. They have seen the results of education and suspect that colleges and universities, like the rest of the world, have concentrated on means — to the disregard of ends. They see how education conceived in ultimate scientific and technical terms robs man of humanity and personality and is bad for society. It works the other way, too, for a society going bad robs higher education of its freedom.

Dean Inge has said very well what the average American feels. To him this is "the century of disappointment". Those great hopes of God's kingdom being built here in this broad land have been rudely shattered. The idealism once attached to war has given place to the necessity of punitive police activity to contain a foreign ideology. People have discovered that the things they counted on most are no longer dependable. The family structure is not what it was twenty years ago. The absolute, positive assurance of American invulnerability is gone. The value of money is falling to pieces. To put it briefly, things are shaking and the people are looking for something unshakeable. It is now being brought to light that :

We fed the heart on fantasies,  
The heart's grown bitter from the fare ;  
More substance in our enmities  
Than in our love . . . <sup>1</sup>

### *Reaction against moral relativism*

The growing religious concern of the American man is a possible reaction against decades of moral relativism. Some, casting themselves in the role of prophets, say that the next

<sup>1</sup> W. B. YEATS, *Meditations in Time of Civil War*.

student religious revival in this country will be a puritanical revival. We have been living in a world without roots.

We set ourselves to grow  
In the wrong earth, and soon we had no roots.  
If there's no shade beneath our foliage,  
There's evidence to say why. <sup>1</sup>

This moral relativism has caused plenty of trouble for both society and individuals. Several years ago when the late Peter Marshall prayed in the Senate, "Give us the courage to stand for something lest we fall for everything", it was interesting to note the fervent response of the American man across the country. It is true that we Americans have had the expensive and naive belief that we could go on making things, demanding, enjoying, feeling, gorging, and losing ourselves in experiences without any long-range standards of discrimination. When things went wrong, it was not the failure of the idea back of the act, but merely the lack of one more material element, some gadget that would put everything right again. We now know how to do almost everything, but have lost track of why anything we do should be done. Our mechanistic progress has so widely diffused personal responsibility that it ceases to be felt.

Now again we are asking, "Where is the Life we have lost in the living?" It isn't true that everything is a matter of taste. Having tasted so much, the appetite is jaded and we wonder where is the missing mind, the missing soul. Having had so many sex lectures and experiences, we are deciding the family is a better institution than the moral libertines said it was.

The neutrality between right and wrong has been part of the university world as well. The common man has had a hunch all along that the doctrine, that all man needed was to know his environmental resources and how to use them, might lead to his own enslavement by those very resources. The trouble with this doctrine is that it opens the way to sheer power, sheer necessity, and the strong man who can get things done ends up in control of human society, including the university.

<sup>1</sup> E. A. ROBINSON, *Amaranth*.

*Reaction against scientific rationalism*

Close observers of America's new interest in religion also see it as a reaction against an age of intense scientific rationalism, and a resurgent conviction that materialistic advances can never fully cope with what the average man needs. This has been said before, but for most Americans it is new. We see that we cannot go on making things without some sense of value. Howard Lowry in his book on higher education quotes one of our more discerning newspaper editors, who recently wrote in this wry fashion: "After a lunch of spikes, coins, tacks, a bullet, golf ball, knife handle, bottle stopper, spoon, and can opener a zoo ostrich dies in Britain. The lack of proteins will get anyone in time."<sup>1</sup>

American man has believed that whatever worked was right. He had the childish notion that it was possible to go on making things without any standard of values except bread and butter. Now, what he is making is frightening because with it he can blow himself up, including his power to make things. It is hopeful that he is discovering that suicide is the easy way out, the neutral way. It is encouraging that he is sensing that behind all human work are human beings who bring all the good and bad to light for judgment.

The university has been outrun by its own created scientific events and left helpless before the people who control the levers of the machines. Not all in the university world are aware of the precarious place which free higher education holds in a mechanistic society. There are yet many who look at life and classroom alike through an amoral view which has yet to be corrected for myopia. American man is now beginning to charge that education has not led in nourishing the highest values society needs, that it has even refused a full consideration of what are the values of Christianity and of what Christianity itself is. The universities have given guidance in psychology, economics, public health, sanitation and diet, but not in the knowledge of good and evil, the very insight which civilization needs most. The American man is beginning to ask why the Jewish-Christian roots of his civilization have been

<sup>1</sup> *The Mind's Adventure*, Westminster Press, p. 19.



omitted from the curriculum, and why he has to study theories and interpretations of history which have little or no connection with his spiritual and moral foundations.

### *A message for Americans*

What is a relevant message for the American type of man, the man with so many things, so many hopes about things? Here is a man with a reasonable security, yet panicky. He is often generous to a fault, but his growing wisdom about the world may make him selfish to a fault. He is a man who believes in education as the springboard to a better job. He believes in the home, the church, and the community as the essential trinity of American sociology. What is the message like to which Americans are now responding?

There are so many ways to say it. Some would point out a great return to the Bible or a revival of Christian doctrine. It is more than intellectual, and there has been a return of respect by learning for the intelligence to be found in Christianity. What of hysteria, fear, or the search for an escape? Yes, there is unreasoning fright, but "the fear of the Lord is the beginning of wisdom". When a man in his emptiness asks, "What shall I do?", he is beginning to "wait on the Lord".

The message is that God really lives and that you do not have to prove Him. The more the bright people tried to prove God, the less the average man had confidence in his own worth, though he was told again and again that he was the centre of society's hope. God has gotten loose from the theories about Him. It is a message that God loves and that He does not hold sin against you forever when you love Him and your neighbor. It is a message that Jesus Christ is the only person you can trust because He is God. It is a message about the Church as the way God's spirit brings together those who trust Him to do His will and work. It is a message that an individual is a person of infinite worth and that he counts after all. It is a message with a new perspective of history, which looks to the Bible for deeper understanding of the things that happen and don't happen.

There will be so many ways of saying, preaching, and teaching the Christian message in America. There is little agreement. The principal thing to remember in the current upsurge is that

the average American has again gotten Christianity away from the intellectuals. He has gotten back the miracle in Christianity which can make him a better man.

*A faith that works*

Then, too, for the American man Christian faith and the Church will have attracting power if they face the real issues of life and make a practical difference in the lives of actual men, women and children. The Christian faith must be workable and demonstrable to Mr. Fix-it American who has just graduated from college. He wants to be shown how a secular job can be sacred and how the Church works in the social order. Friendliness, fellowship, and pastoral care, rather than the purity of the preaching, will be the standards of measurement of spiritual vitality in the local church. Most American sects begin and grow for social life reasons. A recent visitor from Europe characterized so well the American church atmosphere when he remarked that warm, Christian friendliness was common in most congregations, despite rather poor, inarticulate preaching. The churches are yet strong in America. American middle-class man attends church rather well. High wages and social recognition of mechanical skills have enlarged the middle-class. There almost is no upper class. Churches have a broader membership from all ranks, and yet it is not broad enough.

What of the universities? The people are ahead of higher education in the field of religion, for the universities are just beginning to find out that America's popular mind has rejected their assumption about the nature, the practice, and the future of the Christian faith. The Christian faith means more to the average American man than to the average professor, for the average professor has decided that Christianity is more or less without significance to society because it has little significance for him. An especially encouraging sign is the great interest and concern of many students.

We have to pray and work that this resurgence of Christian response among average Americans will mean much to the people of the world in their struggle for freedom and hope. It will if the American Christian studies his social and political responsibilities as seriously as he is now saying his prayers about himself.

# Christian Faith and Psychiatry

CHARLES DURAND

"Let us face the facts honestly. At present there is real conflict. Most theologians and Christian ministers regard the psychiatrist as a dangerous disturber of men's minds and a corrupter of ancient principles. Most psychiatrists regard the clergy as meddlesome antiquaries, whose understanding of human nature qualifies them to do little but harm in their relations with their fellow men.

"There is at present a real ground for conflict. The psychiatrist must fight for the autonomy of his own subject in its own sphere... The theologian must contend against the aggression of psychology when it takes upon itself to pronounce on theological matters... But this conflict is not ultimate. It is a serious but temporary maladjustment."

In these words of a well-known theologian the problem which is the subject of this article is, in our opinion, admirably stated.

The conflict of which Bishop Stephen Neill speaks was hardly a real one for the Christian, so long as psychiatry concerned itself with insanity and its problems alone. But in the last few years, psychiatry has without any doubt become "fashionable". Part of its "social" success is no doubt due to the considerable progress which has been realized in the treatment of nervous or "mental" patients. But this would not be enough to explain the infatuation of the present century with this branch of medicine. In ordinary drawing-room conversation, as in theses defended before the Sorbonne, from the most insignificant political and social commentary, to the weightiest expression of theological thought, we are continually finding allusions to the teachings of psychiatry. So wide a popularity is not without its dangers. The least of these, no doubt, is the distortion of the problems of psychiatry for the public at large and even for the intelligent layman. The most serious of them,



as we think, are the errors incited by the "sensational" press which finds in describing the procedures of modern psychiatry an easy and colourful means of keeping the reader's attention.

### *Christian-inspired psychiatry ?*

What is to be the Christian reaction to this "rising tide" ? Will he not see in this an invasion of human liberty, a means of taking from man what he considers with good reason to be the very essence of Christian life, his power of choice and free will ?

Does this all-devouring "pan-psychiatrism", which tries to explain the human being in his "totality", leave any room for a mere branch of medical science with the *limited* object of *curing* the patient of his disorder and that without doing violence to the most intimate part of him, without disturbing or distorting his psychology at its very roots ? In other words, can there be such a thing as Christian-inspired psychiatry which, without rejecting any of the principles of the Faith is yet in a position to apply modern techniques of investigation and treatment of mental diseases ? Are the situations of the Christian and of the psychiatrist entirely incompatible, or must one give way to the other ? It is our intention here to show not only that there is no natural incompatibility between these two characters, but also that they explain, illumine and assist each other within a common perspective.

For this demonstration to be valid, we must discuss psychiatry both as a technique and as a theory. The study of applied psychiatry will enable us to grasp certain aspects of the problem of freedom ; the theoretical discussion will therefore be more particularly directed to the "psychiatrist" ; the second part will be of greater interest to the "theologian" ; and in the conclusion we will endeavour to show that the two lines of thought converge when considered in terms of the common denominator of their Christian faith.

### *Psychiatry and human liberty*

Applied psychiatry is continually confronting the practitioner with the problem of human liberty ; in a form more apparent than real when he is applying modern therapeutical

techniques ; in a more acute and realistic form when he is writing a medico-legal report where the question of responsibility is at issue.

In the last twenty years the therapeutical methods of the psychiatrist have multiplied considerably. Up till the beginning of the century he had scarcely any means of acting at all. Now he has suddenly been enriched by a large number of discoveries which have raised great hopes — no doubt somewhat excessive.

These new methods are very varied in nature. Some of them depend on purely psychological data and involve no medical or surgical element : these are the psychotherapeutical methods, such as psychoanalysis and psychological tests. Others again have a medical basis such as the shock methods (artificially stimulated fever, insulin coma, cardiazolic shock and electric shock treatment), the barbituric narcoses (narcoanalysis), or the surgical methods (lobotomy and topectomy).

These methods, although they depend on what are evidently the most diverse techniques (psychological, medical or surgical), are all included under the name "psychological interferences"<sup>1</sup>. This is an unscientific term defined as "a psychic action on the psyche of another". When put in this way the problem raises the following question : how far has the psychiatrist a right to divert the thought of another, to penetrate the inner world of his "neighbour", and to interfere in this intolerable way with the liberty of the human person ?

It is without any doubt this way of looking at the problem which explains the many attacks of which psychiatric methods have been the object. They have been compared in a despicable and irritating way to the ethics of the concentration camp ; fatuous if colourful names have been suggested by "inventors" with more ingenuity than truthfulness (e.g. "truth-serum" for narcoanalysis) ; and on a pseudo-legal level there have been brilliant though sterile controversies. All this has been compounded together by "sensation-mongering" journalists who have succeeded in bringing an unscientific discredit on this whole branch of the healing art. This systematic vilification is

<sup>1</sup> Cf. the special number of *Esprit*, March 1950, devoted to these problems.

not only of disservice to psychiatry, but also to its patients who, through misunderstanding and misinformation, frequently refuse to undergo a treatment which might heal them. Thus are legends born.

### *Doctor-patient relationship*

What exactly is at stake? the Christian is bound to ask, since the question of human freedom has been raised. We would answer quite simply that the problem is a false one, or that at any rate it is wrongly stated. It is not the validity of the methods of psychiatry considered above that is in question, rather is it the validity — a far more general point — of medicine itself. It is the nature of the relation between doctor and patient which is at stake. We shall try to explain what we mean.

The traditional practice of medicine is only valid in terms of a "total surrender" of the patient to the doctor within an atmosphere of confidence and trust. Without this mutual agreement there can be no valid medical act. In other words, it is not true to say that a doctor is treating a "liver", a "lung" or an "abcess"; rather, he is caring for a "patient" with an hepatic insufficiency, with pulmonary tuberculosis, etc. The separation of the disease and the patient is the rejection of the essential role of medicine, the emptying it of its historic and authentic meaning. In the light of this we can understand the problem raised by psychiatry. When we are faced with a neurotic patient<sup>1</sup>, that is to say with a patient capable of judgment, we should explain to him (as a surgeon does before an operation) the nature of our interference, and it is only with his free and complete consent that we should act to the best of our ability in what we believe to be his interest. When however we are faced with a psychotic patient, we should act towards him, whether by electric shock treatment, by insulin-therapy, or by psycho-surgery, as does a surgeon operating on a child, on the consent of his nearest relatives, explaining to them what we are going to do and the risks that will be run.

<sup>1</sup> See following page.



We are perfectly well aware that difficult and even impossibly difficult decisions will have to be made. But in other fields of medicine or surgery, equal responsibility has to be taken. When in the course of a gynaecological operation a surgeon must take without time to consider it a step involving the sterility of a patient, is he not making an equally serious "interference with the human person"? Yet, the legal aspects of the question apart, no one would dream of objecting or of raising the cry of "violence to the personality".

We believe that an invalid distinction between body and mind has been introduced here more or less consciously, that in fact it is in the name of a renewal of the Cartesian dualism that we are prepared to allow the surgeon what we refuse the psychiatrist. In an age when medicine is rediscovering (fortunately, though with a slightly puerile exultation) the psychosomatic aspect of disease, we reject this new dichotomy of body and mind, even and indeed especially in the indirect, subtle and unconscious form which we have just referred to.

### *The use of psychotherapy*

Without doubt a more interesting question is that of the influence which a psychiatrist may have over a patient whom he is treating by a psychotherapeutical method. Here again we must see that the technique is kept at its proper level and is divested of the magic power which has been conferred on it.

Hypnosis, narcoanalysis and psychoanalysis are indeed effective methods of altering the psyche, but the psyche that is altered is a diseased psyche, and the intention is to free it from the pathological condition which fetters its freedom. At what point, you may ask, is our interference to end? Does the psychotherapist not have an influence over the patient even after he is cured? Are there not cases of "chronic patients" who can no longer exist without the assistance of the psychotherapist who "cured" them? We would reply that it is exactly these patients who have not been "cured" and that the very necessity of continued relations with the psychotherapist is a clear proof that the disease remains. One of the criteria of a psychoanalytic cure is the patient's loss of interest in the

analyst, that is to say, the cessation of the transference. In other psychotherapeutical methods, which interfere far more actively than does psychoanalysis, the personal influence of the psychiatrist on the patient in the human contact which he has created should perhaps be feared even more. But is this not a field of experience already known? No one shows anxiety over the moral and social role played by the "general practitioner" towards his patients. We gladly recognize the easy figure of the "family adviser", who knows all the "family secrets", and to whom we turn in all the difficult situations of life. Indeed, we regret his disappearance, and not without cause. Surely it is paradoxical to be annoyed with the possible influence of the psychotherapist.

In the last analysis it is this vivid contrast between the anxiety which rejects the technician, and the confidence which we repose in the man, that is at the root of the matter. Psychiatry, like all medicine, cannot be separated from its practitioner. Its validity, its reception, and its tonality depend not on the technique but on the man. It is the personality of the practitioner that is on trial, and not the skill that he practices. Later on we will see how the moral position of such a man can be defined within a Christian perspective.

### *Psychiatry and responsibility*

There is another problem raised by the daily practice of the psychiatrist which is less discussed but more authentic: the problem of responsibility which involves the problem of free will. We know how much this problem is avoided on account of the contradictory attitudes which it arouses, but we believe that it cannot be escaped. For the psychiatrist who is a materialist there is no problem — or rather — there should be no problem. For him, man is but the result of the unconscious play of his instincts, he has no choice, he is without responsibility. Logically, no criminal or other offender should be "judged", he should only be "treated"; he should be sent not to a prison but to a mental hospital; he is no longer "guilty", he is only "diseased". To follow this line of thought to its logical conclusion is to demonstrate its absurdity. It also explains why

the materialist psychiatrist refuses to face squarely the problem of responsibility since it leads inevitably to the consciousness of freedom.

A position which maintains human freedom is the only one which can permit a psychiatric diagnosis. For the Christian psychiatrist it is a case of determining the degree to which the pathological condition has prevented the exercise of free will on the part of the accused. The technical moments of this diagnosis are the determination by structural analysis of the form, extent and nature of the morbid phenomena, and the investigation of their relation to the offence or the crime. But this study and this investigation, as we must again insist, can only have an authentic validity when they are upheld by a "belief" in human freedom. Here, perhaps even more than in the case of the "aggressive" methods of therapy, the personality of the psychiatrist is all-important, entering into the problem itself and becoming inseparable from the fundamental data.

### *Psychoanalysis and Christian ethics*

What, we may now ask, is the personality of the psychiatrist, which plays so important a part in applied psychiatry?

We have already seen that a Christian position, far from being an obstacle to the practice of psychiatry, makes it easier, by making it more legitimate. Let us look at it from a complementary point of view. Is the psychotherapist in difficulty when brought face to face with the Christian ethic on the theoretical level, or is his professional knowledge of assistance to him in the living out of this ethic? Such a study would include the confrontation of the various teachings of psychiatry with Christian doctrine. Since the scope of this article hardly includes such a development, we will instead leave the reader to form an approximate opinion on one particular point of the problem. Taking for granted an acquaintance with Christian ethics, we will endeavour to consider its implications for psychoanalysis.

The term "psychoanalysis" is too often used to cover a large number of very different things. In fact, and this has often been pointed out, the masterly work of Freud consists of



two distinct parts : an "analytic method", a scientific discovery of a strict technique of psychiatric investigation and treatment, and a "Freudian theory", really a complete metaphysic aiming at a complete explanation of human nature. The Freudian theory is materialist ; man is subject to a complete determinism with all freedom excluded, leaving him only an "illusion of freedom". No doubt the Viennese psychologist came to this position by a too easy or a too hasty jump from the level of his psychological findings to the metaphysical level. But it is none the less true that when psychoanalysis is presented in this way, it is incompatible with the Christian faith. And yet, if instead of rejecting the work of Freud *en bloc*, as is too often done, we pause to reflect on its psychological aspect, we cannot but be struck by its "cathartic" value which comes to meet a Christianity in the search for truth and unity. Too often we live our moral life on an equivocal basis, which makes it difficult for us to distinguish between motives which are properly moral and conscious, and motives which are unconscious and only pseudo-moral, prohibitions external to the self, unconnected with morality and often originating in the conflicts of infancy.

This distinction based on clinical findings between conscious and unconscious motives in the moral life of the adult, leads to the conception of a "psychological ethic"<sup>1</sup>. This idea, far from being opposed to our Christian ethics, seems on the contrary to provide it with a more certain foundation, establishing it in a serene Conscious unharrassed by disturbing and suspect motives arising from the Unconscious. It is here that psychiatrists and theologians ought to find the best meeting-ground for fruitful collaboration. The role of the doctor is to help his patient to rediscover a healthy and free morality ; the role of the theologian to guide this morality, once it is freed from unconscious motivation<sup>2</sup>. In this way we can avoid the two-fold error which our respective techniques so often lead us to commit : the error of the doctor who frequently doubts the existence of an authentic moral life, and the error of the moralist

<sup>1</sup> *Les deux sources conscientes et inconscientes de la vie morale*, Dr. Charles Odier, 1 vol. Editions de la Baconnière, Neuchâtel.

<sup>2</sup> *Psychanalyse et morale*, Dr. Charles Henri Nodet, a lecture given to the Faculty of Letters, Lyon, February 5, 1948.

who is too inclined to see nothing but sin in every aberration of moral behaviour, or nothing but virtue where he has only appearance to go upon.

We believe that we have given an answer to the question of Bishop Stephen Neill, cited at the beginning of this article. The conflict which so often opposes the psychiatrist and the psychoanalyst to the theologian is nothing but a temporary misunderstanding. There is room for an essentially Christian psychiatry, which, without renouncing any of its techniques (even psychoanalysis), will bring to the faith the fruitful witness of its human experience. Such a psychiatry will be continually conscious of its object: the liberation of the diseased human being<sup>1</sup>. It will be in constant reaction from the abuses to which its methods and theories have been put. It will be an "answer" to human anxiety and will refuse to become the "question" which an atheist materialism is trying to make it.

<sup>1</sup> We would recall that psychiatry has been defined as "the pathology of freedom", cf. *Etudes psychiatriques*, Henri Ey, Desclée de Brouwer.

# The Crisis of Anthropology

LEON ZANDER

## *Reference points*

"If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?" (I John 4 : 20). These words define the place and value of man both in our temporal and in our eternal life (since the love of God only comes to us through man, who is temporal ; and since eternal life consists in knowing and loving God).

Man is not the centre of creation. God, towards Whom converges all that has "life, movement and being", is the centre. But we can draw near to God only if our starting point is man. Therefore the doctrine of man, the notion of what he is and the vision of what he ought to be, forms, if not the basis, at least the very beginning of any Christian philosophy. This "beginning" is defined by Saint John as "sight" ; we *see* man, we *do not see* God : we pass from the visible to the invisible. But such sight is a gift of the spirit and not a matter of optics (these people look with their eyes and do not see — Matthew 13 : 14 and Mark 4 : 12 ; and the opposite, "He that hath seen me hath seen the Father" — John 14 : 9). The essential question is, therefore, *what* we see when we look at man.

Here there are two possible extremes : paradise and hell. Let us take a few examples from literature. Paradise, or at least the foretaste of Paradise : "I love thee without measure, O dear countenance of humanity" (Heine). Blessed is he who can repeat these words. On the other hand, here is the real beginning of hell : "I only see pigs' snouts around me, and nothing else", says the magistrate in *The Inspector-General* of Gogol. The vision of such a reality was the nightmare and the tragedy of this writer, who suffered all his life from an unquenchable thirst for a human face and only saw around him bestial and devilish faces. (His universe might be compared to that of



Hieronimus Bosch or Daumier.) In the end Gogol burned his manuscripts and killed himself. This damnation of the inability to see man except in a "distorting mirror" (cf. Hans Andersen's story) may fall not only on an individual but on a whole epoch. When this happens we are confronted with a crisis of anthropology: we do not see humanity in man, or else man loses his humanity, and then there is nothing to see.

It seems to me that we are going through such a period today. When we visit museums or collections of paintings, when we look at old portraits, we cannot help but notice the *human* expression of these faces (although the times in which they lived were not especially virtuous). When we leave the past and come back to the present (whether it be the street, the office or the cinema), we are struck even more by the absence of human traits in the faces of men and women of the twentieth century. The crisis of anthropology thus becomes not only apparent, but actually visible, in two ways. Subjectively, we lose the ability to see, behind the disfigured appearance of man, man himself in "the original beauty of his face" (as an Orthodox hymn of the Transfiguration expresses it). Objectively, man really loses his humanity, and becomes either beast, machine or devil.

We can therefore struggle against this crisis in two directions: first, we can try to discover in each human being his prototype, his "idea", "the man who is hidden in his heart" (the great Russian mystic of the nineteenth century, Saint Seraphim, greeted all his visitors with the words, "My joy", because he saw in each of them something about which he could rejoice). But in the second place, we must also try to be worthy of our humanity. The supreme rule, according to the Russian thinker, N. Pirogoff, is "try to become a human being".

Both these ways are illuminated by the same source — which is the essence of all Christian anthropology — the conviction that man is the image of God.

### *Sketch of a positive program*

"God said, Let us make man in our image, after our likeness... So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis

1: 26-27). In these few lines of Genesis, the word "image" is repeated three times! We too like to repeat it, but are we conscious of all its implications?

"Image, likeness" — this means that everything that exists in man (with the exception of sin, naturally) has its equivalent, its original, its prototype in God; that all that is human is in a certain sense divine. Man is divine, God is human — these are the breath-taking affirmations which should be set at the basis of a Christian anthropology. They must, of course, be interpreted correctly: "divine" does not mean God and "human" does not mean man. Although man partakes of the divine nature, he is not God; he has this divinity only as a gift of God and not by virtue of his own nature. Although God is human, He remains the Creator and distinct from the creature. But the link exists — God Himself so willed it. If that likeness did not exist, the massive anthropomorphism of the Bible (which is to be found more recently in Péguy's work) would be blasphemous. We may go further and say that without this likeness the "Word of God" would be devoid of meaning: man would not be able to understand it, it would only be a thunderbolt for him. Prayer would be impossible, because man would have no means of addressing God and could only tremble before the ineffable — which for him would be the monstrous.

Therefore the first question of Christian anthropology is: in what does this image consist? What can we say of man, in thinking of God and believing in Him? (All earthly things can only be understood in the light from above: "In thy light shall we see light.") Anthropology, therefore, is closely dependent on dogma (which is systematized revelation); it is merely theology applied.

What do we know about God? The first answer, that of "negative theology", is: God is ineffable, incomprehensible, inconceivable. God is mystery: absolute light — mystical darkness (which is ultimately the same thing). And man? In his deepest self, deeper than his consciousness and his unconscious being, behind his thoughts, his desires, his feelings, do we not find this mystery, this divine spark, this principle of life or of liberty, which eludes all analysis and can bring about miracles? Our judgment on man can never be definitive: man

always remains "man the unknown" ; the most refined psychology only reaches the surface ; the depths remain covered in mystery, because man is the image of God.

A negative theology not followed by a positive revelation would lead us to a kind of super-Quakerism, to a religion without dogma, a prayer without words, a Church without forms. But in fact we do possess such positive resources : the Scriptures and their application in the life of the Church — which is dogma. Dogma teaches us first that God is a Trinity : three Persons, one Nature. Thus we distinguish in God Person and Nature. Do we also find both in man, His image ? Yes, we see that man has a nature, given to him as a starting point, as a means of existence, his body and soul ; nature in the true sense of the word — all the material, vegetable and animal world — all that man uses and which can become a kind of peripheral body for him. On the other hand, there is the "self", the "ego", the "person", the "spirit", the "hypostasis". The self is revealed in and through this nature, but is not identical with it. "I" and "mine" ! ("For I seek not *your's*, but *you*" — II Cor. 12 : 14.) This distinction between nature and person is of fundamental significance for the problem of man. Human life is nothing else than the person taking possession of nature, trying to dominate the material world through technology, to appropriate the vegetable and animal world through economics, struggling by means of medical science, psychoanalysis and ascetism (the hygiene of the spirit) to dominate physical and psychological nature. On the other hand, all human failures may be explained by the weakness of the "self" which, instead of reigning over nature, lets itself be dominated by it. The anthropological basis of every philosophy of culture (of art, science, economics, society) is therefore this fundamental distinction which we find in the dogma of the Trinity. Three persons : this means that when speaking with Himself God says : I, You, He and We (all identical with I). This applies also to man, who in every language knows only three persons — no more, no less. But the divine Persons are absolute and unique, while human persons are created and relative, and there are many of them. The Trinity (the plurality of the Three) in God is reflected in man as plurality, to an infinite number — millions, billions —



although the meaning of this plurality is still the same : "That they may be one, even as we are one."

Plurality is the necessary condition of love. In God love is realized, given once for all ; whereas in man it is only aspiration, commandment, ideal, goal ; always sought and desired, never attained. The foundation of this divine and human, or rather divine-human love is the oneness of nature, the *ὁμοούσιος* — divine in the Trinity, human in the children of God.

This seems to us fundamental. All the rest is merely development of these three themes : the self, nature, and their inter-relations.

### *The obstacles and the goal*

Up to now we have been speaking of man as he was created, as he should be (that is to say "good", according to the word of the Creator). But in reality the great catastrophe of the Fall altered the whole being of man. And it is precisely at this point that the anthropological drama begins and that the problem of man is posed. If man were perfect (innocent, immortal — the true image of God), we would not have to ask what man ought to be or to become : his type would coincide with his prototype, his reality with his ideal.

What are the changes that result from the Fall if we try to understand them from the point of view of man — image of the Trinity ? We saw that this image has three elements : the person, the nature, and the relation between the two. These three elements are disfigured by sin. The fallen nature of man is no longer an essence obedient to man's self ; it no longer tends to obey it, to serve it, to incarnate its genius ; it affirms its own life, a law of the flesh ("I see another law in my members, warring against the law of my mind" — Rom. 7 : 23 ; "Earthly, sensual, devilish wisdom" — James 3 : 15). This applies to all aspects of nature, to all that can be called "mine" : to my soul (conscious and subconscious), to my body, to external nature which is nothing else than the peripheral body of man : "Cursed is the ground for thy sake." But the ground which we cultivate and which produces thorns and thistles is not to be found only in the fields : the technician finds it in the factory, the politician

in institutions and revolutions, the physician in the hospitals, the writer in words that rebel against his thought, the philosopher in logic which is incapable of embracing and comprehending life. Everywhere nature is hostile to the spirit, everywhere it tries to ensnare it, to lead it to dead ends.

What about the "person", the "self", the "spirit"? The divine Persons are essentially love, self-giving, sacrifice: that is why three Persons are one God. The human person, created in the image of the divine Person, should also be open to all other human persons, should live the life of others as well as its own. "To love — this means that I cannot live without you; I am no more — all is in you" (Rozanoff).

But the person, in its fallen state, instead of manifesting this unity displays a metaphysical egoism, a self-affirmation, an inability to escape from the self. This is where the problem of Ramuz comes in. For Adam and Eve, "one and one are two", and this means damnation, for one and one (and even one and many) should be one. This is the meaning of marriage and of the Church (which is also a great family, just as the family is a *micro-ecclesia*). Ramuz' mistake (in so far as I understand him correctly) is to believe that this damnation is definitive; in that case nothing is left but the pessimism of Leibnitz ("monads have no windows"), which means an eternal separation and acquiescence in it.

The solution of the problem is to be found in the third act of the tragedy. The relation of the self with nature is also under the blight of original sin. The person — image of God — had power over nature: nature obeyed it ("What manner of man is this, that even the wind and the sea obey him?" — Mark 4: 41; "The multitudes glorified God, which had given such power unto men" — Matt. 9: 8). The fallen self lost that power and "since then the imperative form is used only when addressing men" (S. Boulganoff). But this loss is not absolute, in spite of the failure of the self and the inertia — the hostility even — of nature; that would mean death, for the self can only live in and through nature. Every aspect of our life represents a struggle between our self and nature: the self wins with technology — nature takes its revenge with revolutions; the self is apparently victorious in medical science — nature replies

with death ; the self attacks with morals — nature counters with temptations.

But there is One, Who took upon Him this damnation and vanquished it on the Cross ("Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree" — Gal. 3 : 13). And there is His Body, of which we are a part, or rather of which we become — more precisely still — may become members. This is the real function of the Church : making men members of the Body of Christ, uniting them to this one organism, so that they may become a unity, at once divine and human, since it is the Body of Christ, which is composed of men. Returning to Ramuz' drama, we must be bold enough to say that one and one are two, but can become, nay, must become, one. They must become one, bit by bit, by effort and by grace. "For that which is impossible with men is possible with God."

The dogma of the Trinity is, therefore, not only the basis of anthropology — it is also its goal. God is at the beginning and at the end of human life, which is nothing but a long pilgrimage through the abysses, the temptations and the anxieties of life towards the repose of the final unity, where "God will be all in all".



# Man and the Guidance of the Hidden God in the Old Testament

*An address*

GERHARD VON RAD

Is it not the simplest and most elementary thing we can say about the Old Testament that we see in it a whole people concerned with the Word of God, not always to its own glory, often failing or even revolting against it — yet concerned with it in an unbreakable living relationship with this God who speaks? And then the people grows slowly into a wonderful knowledge, the knowledge that nothing is as essential to man for his life as hearing the Word of God. It is more important even than eating and drinking. "O Lord my rock, be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit" (Ps. 28: 1). Here it is said plainly: where God is silent, man must perish. And when the historian writes that "the Word of the Lord was precious in the land" (I Sam. 3: 1), the times are dark times, full of confusion and peril. And when the prophet foretells a craving for the Word of God, he utters one of his most dreadful warnings: "And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst" (Amos 8: 12-13). We are astonished how man is disturbed and even physically harmed by being deprived of the Word of God. Deuteronomy continually points to this inherited adjuration: "For it is not an empty word for you; because it is your life" (Deut. 32: 47). Life! All religions and philosophies of life are genuinely searching for a grip on life. And almost always man seeks for it in some elemental secret, in a hidden mystery to which we can still somehow open a way. And

opposed to this ancient human illusion — how cool and clear is the voice of the Old Testament : “Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live” (Deut. 8 : 3). Everyone must at some time have seen how the Old Testament ever anew marvels that God speaks. The long Psalm 119 is but a song of thanksgiving that God is addressing man.

### *Historical thinking*

But the Old Testament is a historical book ; its passionate historical thinking is entirely unique in the ancient East. But this historical thinking also differs completely from that of the Greeks because Israel considered history as the “performance of God” (Ludwig Köhler). This applies to the great history of peoples as well as to the smaller history of the individual : “Their lives were prolonged for a season and time” (Dan. 7 : 12) ; “My times are in thy hand” (Ps. 31 : 15). It is precisely this passionate theology of history — and this is again something unique — that made it impossible for Israel to believe in any divine or demonic intermediary powers. “Shall there be evil in a city, and the Lord hath not done it ?” (Amos 3 : 6). So it is right to speak of the “omni-causality of God” (Balscheit). For Israel it was easier to accept that at times the face of God was a twisted one — even that some of its features were inexplicable — than to tolerate any exception to the omnipotence and omnicausality of God. For Job, God was never so real as in the day when he (and not Satan) had taken everything away from him, and when he believed that now he could consider this God only as his enemy. Again and again, Israel constructed historical schemes of larger theological dimensions in order to explain itself and its existence before God. Yes, Israel’s great affirmation of faith almost every time took the form of theological proclamation of the pattern of the action of God in history. And that again has its origin in the Word which God spoke to Israel. For “He made known his ways unto Moses, his acts unto the children of Israel” (Ps. 103 : 7). This is the only reason why Israel felt entitled to find a theological meaning in history.

*The story of Joseph*

Let us consider an example, the story of Joseph. At the beginning the characters are introduced to us, men of flesh and blood with uncontrolled passions: the partial father, the brothers brooding evil, and Joseph who also might well not be free from conceit. And what will be the course of events? The confusion grows greater and greater. Each time something is clarified, the situation immediately becomes more confused again. Benjamin is torn away from the heart of the obstinate old man; Simon is held hostage; then the terrible episode of the cup. But even the recognition of the brothers is no solution. Seventeen years after coming to Egypt, Jacob dies. The brothers' guilty conscience stirs again. What if Joseph had only been waiting, only postponing his vengeance? The narrator shows a particular finesse in that when everything seems to be going well, he reveals the deepest and most serious conflict. And at that point Joseph lifts the veil: "Fear not; for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good" (Gen. 50: 19-20). Those are the most important words of the whole story of Joseph. It is astonishing how long the narrator has kept us waiting. What did he show us? What the people are like, how they get along with each other, what dark depths there are in their hearts and how, as a result, they cause each other to suffer. God has seldom been mentioned.

But now at the end of the story we see: God has guided everything. Even when no one could any longer see it, when all that could be seen was human passions running wild, God held all the strings in His hands. How? These people behaved exactly according to their own will; was there really any opportunity for God to intervene? In this fatal chain of events each link fitted into the next. But *within* the events, *within* the hearts of the people, yes — one hardly dares to say it — even *within* their sin, God has acted and guided everything according to His wonderful ways. This is indeed a plain story of God's government, and its evidence really belongs to the A.B.C. of Old Testament faith.



*The message of the prophets*

It is all quite different in the message of the great prophets. They are not concerned with the guidance of the life of the individual but with God's intentions for world history. And yet there is really the same faith in a wholly direct guidance by the free personal God. History indeed is quite often the instrument of judgment of Israel. "It shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria" (Is. 7 : 18). As a man whistles for his dogs, so God deals with the kingdoms of this world. And they are immediately at His command — against His own people. Assyria and Egypt : the pious Israelite did not think but that these enemies of Israel would perish. With what alarming freedom this God disposes of the figures on the chess-board of world history ! God speaks through the prophet Hosea : "Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness" (Hos. 5 : 12). God a "moth" ? Who would dare to say it ? But the prophet sees something that no one else sees. His contemporaries would have admitted that the people is suffering from social, economic and other diseases. But Hosea sees something quite different : the people is God-sick ! And what fools they are to expect help from great diplomacy, for instance from a new constellation of alliances, from some new grouping of political forces. Therefore Hosea continues : "When Ephraim saw his sickness and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb : yet could he not heal you, nor cure you of your wound" (Hos. 5 : 13). And once again Isaiah : "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet : and it shall also consume the beard" (Is. 7 : 20). God a barber ! He borrows a razor and then shaves everything bare. Again we imagine the horror of the so-called "pious circles" in Jerusalem, to hear God spoken of in this way. The most astonishing thing in these expressions is how completely proportions have shifted for the prophet. When an empire enters our field of historical

vision, it pushes everything else aside ; all our thoughts concentrate upon it and only very vaguely and uncertainly can we see God acting behind it. The very attempt to define the relationship of the omnipotence of God with the historical activity of that world power stores up for us insurmountable difficulties. It is exactly the other way round with the prophet. The nation beyond the Euphrates is nothing : it is a borrowed razor. It is as if it had no will of its own, no independence whatsoever. All activity derives from God. Men see a nation, and they do not know whether it is dangerous or whether they can make an alliance with it. For the prophet it dwindles into a small tool in God's hand ; he sees God, and only God acting in history.

### *The "hiddenness" of God*

These few references to the prophet's proclamation have posed another problem. This God, whose ways and words the prophets and also the other witnesses of the old covenant were permitted to experience, is a hidden God — much more hidden than the honest pious brains of their contemporaries wanted to admit. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Is. 55 : 8-9). How horrified the people from Jerusalem must have been when Isaiah told them the word of the "strange work" of God (which became so important for Luther) : "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work ; and bring to pass his act, his strange act" (Is. 28 : 21).

The prophets revealed God's rule over world history ; similarly, the stories of the Patriarchs disclose God's guiding of the individual. There was a promise of world-wide scope over Abraham's life ; Abraham had therefore to believe that God had something very special in store for him and that in the future his life would continue under the protection and under the eyes of God. But when the old man started on his journey, the gates of fulfilment were not burst open. On the contrary, the

first thing which was awaiting Abraham in the land of promise was famine. Then we hear about the temptations which he had to face because the fulfilment was delayed. The promises are repeated — but how long he had to wait until the child of promise was born ! And when he was born, Abraham was asked to sacrifice him. And Jacob had to endure that night by the river when he wrestled with God because God attacked him, like a ghost, and at first he did not know whether or not it was a demon out of the depths. Is this not indeed the “hiddenness of God” ?

And who will say what must be shattered and wither away because of this grim hiddenness of God ! Our story of Jacob ends with the statement that Jacob was physically marked by the events of that terrible night ; in the psalter this aspect of “the encounter with God” is well depicted in the sufferings of those who have put all their trust in God, and towards whom this God behaves so much as a stranger that they feel as if they themselves and all men are forsaken by God.

We must return once more to the story of Jacob’s struggle in the night. Jacob seized that strange disguised God and said : “I will not let thee go, except thou bless me !” And the last words of the story of this terrible night are of unforgettable beauty : “And Jacob called the name of the place Peniel : for I have seen God face to face, and my life is preserved. And as he passed over Peniel, the sun rose upon him” (Gen. 32 : 30-31). Thus, in this wrestling, in this breaking down before God, he has found the most precious thing that man can find.

### *The guidance of God*

Let us look back. We have made our way into the witness of the Old Testament. We first saw a people concerned with the Word of God, and not, like so many religions, with natural revelations, with mythologies of death and life, of death and resurrection, which are read off from the course of nature as the universal laws. Israel was surrounded by such a religion based on a nature-mythology, and she had to wage a life and death struggle against it. The religion of the Canaanites settled in Palestine gave endless trouble to many in Israel. The mystery



of procreative power was mystically seen in the constellation of Taurus. The flowering and fading of nature inspired a faith in a dying and risen God of spring. Man gave ear to the secrets of the earth, and the voices that came to his ear from the depths were manifold. The revelations of nature are always many-voiced. They have a wonderful power of attraction, but one thing they cannot do : they cannot talk to man personally, they can never call us "thou", they cannot say : "I have called thee by thy name" (Is. 43 : 1). That is why those revelations are and remain devoid of ultimate consolation of us. This Word of God addressed to man — and that is the second point — spoke of God guiding all nations and all men to the final goal He has determined. But it did not reveal any secret to the eager intelligence of man ; on the contrary the more God revealed Himself, the stranger His ways seemed to His people.

No, the *Heilsgeschichte* <sup>1</sup> is not the golden thread in world history, the place where "meaning is given to the meaningless". Israel was the first to be drawn into the great catastrophe towards which, according to the message of the prophets, world history is moving (Isaiah 2 : 10-21). And this does not apply only to the unfaithful in Israel, the crowd of heretics, but it is the theme of much of the Old Testament : the failing of the called, of the great *Charismatics* <sup>2</sup> of Israel : Gideon, Samson, Saul, and above all Jeremiah ! Was not the Word of God pronounced over Jeremiah's life : "Before I formed thee in the belly I knew thee ; and before thou camest forth out of the womb I sanctified thee" (Jer. 1 : 5). A curious sanctification, for afterwards he laments : "The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt ; I am black ; astonishment hath taken hold on me. Is there no balm in Gilead ; is there no physician there ? Why then is not the health of the daughter of my people recovered ? Oh, that my head were waters, and mine eyes a fountain of tears" (Jer. 8 : 20 - 9 : 1). So this is also part of the message of the great catastrophe of this breaking down before God of the greatest of the Called and of their inability to go on.

<sup>1</sup> History of salvation.

<sup>2</sup> People having received a special grace.

*The revelation of God*

Who will say how this people bore the revelation of God? Have they ever met Him except in ever new defeats, and do any of the men of great vocation escape being ultimately shattered by this God? But what is remarkable with the Old Testament Israel is that its "conception of God", its "idea of God" and therefore any carefully established theory about God was destroyed again and again. No, those who want well-thought out ideas of God must not open the Old Testament. Israel was too much on the defensive against God. But in the destruction of all its thoughts about God, both the right and the wrong ones, lies the most precious experience of Israel: that is where He, He Himself was revealed in His overwhelming personality.

If we penetrate the words of the Second Isaiah: "Verily, thou art a God that hidest thyself, O God of Israel, the Saviour" (Is. 45: 15), they sound like an answer to everything that has troubled us. And certainly thanksgiving and adoration are prevailing notes. "Thou art the Saviour" lies beyond all terrors, is already spoken from the place of safety: it comes from the heart of consolation.

# Behold the Man

K. H. TING

## *A closed universe ?*

How natural it is for us to think that we have understood something if we can pin it down to some category where it can belong. We think we have defined an object when we succeed in classifying it. On the other hand, we regard something as out of place, odd and wrong if it does not fit itself into some known pattern.

This attitude is, of course, by no means new. But in this age of science in which wisdom, knowledge and classification are almost synonymous, it has become a consciously pursued ideal. The strength of this attitude lies in the fact that, for all practical purposes, it seems to work. There *is* such order and regularity in the way the universe is created and run as to warrant us in establishing a high degree of predictability as regards the phenomena in the world. The application of mortality curves in the life insurance business and of mass reaction principles in advertising are but two instances showing how this predictability does not exist merely in the physical, sub-human world but extends itself to the human, social world as well.

This is essentially a conservative attitude. We can be so happy with our achievements in this respect that our faith in science can amount to nothing short of forbidding ourselves to recognize the new unless it happens within accepted, known categories. Instead of revising our old categories in face of the new fact which defies them, we try to pretend that our old categories are still not too bad, are adequate to contain the new fact and, therefore, do not deserve to be changed or discarded. The old categories even try to claim the new fact as integrally their own so as to receive a boost from it. Failing this, we try to annihilate the new, disagreeable phenomenon by refusing to reckon with its existence, by misrepresenting and distorting it, and by pronouncing a death sentence upon it.

It seldom occurs to us that we ought to wonder if our old wine bags are not already inadequate for the new wine and deserve to be burst asunder, and if the new wine has not brought with it completely new criteria, new categories and a new organization of values to replace the old. We refuse to see that there are moments when the old can make its contribution to truth only by willingly accepting its destiny to die in order that the new may have room to flourish.

True, science has shown that the unknown can be understood only in terms of the known. But we may allow the known to occupy such a position in our mind as exactly to prevent us from being able to understand the unknown. We come to think of history only as proceeding within a closed universe.

### *Christ classified ?*

Thus, in the New Testament, we find many who fail to understand Christ simply because they forbid Christ to come to them except in the forms in which they have expected Him to come. They try to measure His size with their conventional yardsticks and to contain Him in their traditional jargons. As a result "He came unto His own, and His own received Him not".

Christ's appearance and announcement of His mission in the synagogue in Nazareth could have been the occasion to open the eyes of many. But the shock was quite effectively absorbed by the typical, irrelevant question: "Is this not Joseph's son ?" As always, human sensitivity to the unique is dulled by the desire to classify and systematize: "Art thou also of Galilee ? Search, and see that out of Galilee ariseth no prophet", and "Can any good come out of Nazareth ?"

Think of the dead weights in the mind of Nicodemus as he tried to assess Christ. "How can a man be born when he is old ?" Indeed, it should not take a scholar to ask such a simple question as this. But it takes a child, with no intention to fit truth into human categories, to know the answer to it.

"What do men say the Son of Man is ?" Tragically the best guesses all had to be in terms of past data — John the Baptist, Elijah, Jeremiah, one of the prophets. For one moment Peter



seemed to have risen above known regularities to see in Him the Christ. But the next moment found him still heavily borne down by a stereotyped view of Christhood. This state of entanglement in fixed, unyielding categories and of resistance to the unique which necessarily transcends them is characterized by Christ Himself as minding the things of men and not minding the things of God.

But this was by no means only a New Testament characteristic. Every age and every people have forbidden Christ from coming to them as the Judge of their basic assumptions and as their Redeemer. Every age and every people have tried to possess Christ as their own only for the sake of self-aggrandizement. By them Christ has been pictured in images that can suit their selfish views of what He should be like.

Thus we have countless caricatures of Christ. They not only appear in paintings, biographies, dramas and movies but are even more often implicitly revealed in casual references to Him. We have the Christ to whom a particular civilization belongs. And we have the Christ who endorses the despair of those who can see no prospect for the civilization they have cherished. Here is the Christ who looks like a Rotarian leader always active for service and social welfare. And there is the Christ who is impatient with reforms and is the champion of world revolution. Sometimes Christ is sent to us as the great pacifist. But by others His blessing is invoked on military campaigns. Certain religionists depict Christ as a genial member, perhaps at the head table, of the fellowship of the world's great religions. Others not so pious remind us that He is "the Forgotten Factor" in family and industrial discord and in the struggle against international totalitarianism. In some of our "religious emphasis weeks" Christ is introduced by classroom speakers as a relevant and helpful influence to home economics, personality development and banking. When Ameer Ali Syed wrote *The Spirit of Islam* he typically sought to vindicate Mohammedanism by striving to interpret Christ in such a way as to clear Mohammed of all criticisms arising from his unlikeness to Christ. People representing all kinds of society, all classes, all national and political power-groups, all military and financial blocks, all cultural interests, all religions, enjoy

the convenience of moulding their own Christs. It seems that, while men and women cannot afford to obey the Christ of the New Testament, they cannot afford to leave Him alone either. What they must do is to try to do business with Him, to absorb Him into their own systems, and to harmonize Him with their own interests so as to ride on the band wagon of His name and authority. There is something remarkable in the universal uneasiness and anxiety on the part of mankind in reckoning with the fact of this Christ.

*You cannot pigeonhole Him*

But Christ cannot be fettered by man. Just as the stone was rolled away from the sepulchre which had enclosed Him, and the linen clothes with which His body had been wrapped could not hold Him down but were discarded, so the living Christ today still is free from all human attempts to contain Him. He breaks unharmed through the noise, clamour and confusion about Him, and reveals Himself to us in all His splendour and otherness. We exclaim, "Behold the Man". And in beholding Him we cease to cling to our old bankrupt maps and diagrams and charts, but look steadily to Him as the only Light as we traverse the dark, wide space of the ocean of life.

In beholding the Man, we behold that the universe is not a closed proposition, and that the heavens are opened: "This is my beloved Son, in whom I am well pleased: hear ye him."

It is well nigh impossible for the un-unique to define what the unique is. As the Chinese classics say: "The Unique Way is beyond man's finger to point; the Unique Name is beyond man's lips to utter." The proper approach to Christ, the unique Man, is not so much to define as to behold and to believe.

The uniqueness of Christ is not a quality we come to discover in Him as we compare Him with the founders of other religions as, for instance, by taking a course in "comparative religion". Comparison implies the existence of some common denominator, which is precisely the negation of any uniqueness.

To behold in Christ the Man is to see, with the eyes of faith, His unique position at the centre of history. Behind and through all the panorama of the human world across the ages (and this

is what we ordinarily call history) we are to discern another history, by far the more basic and ultimately decisive history of God's persistent, loving purpose and acts directed towards its ultimate realization.

At the centre of this history is the Christ, the Incarnate, Crucified and Risen Lord. Before Him we see the world in sin and God's work of preparing it for redemption. After Him we see God's continued presence and work in the Church and in the world, bringing His purpose to complete triumph in the coming of His Kingdom to earth.

Christ is the New Man, sinless in the midst of the universal sinfulness of humanity. In Him there was not only continuity with the common stock of manhood, in that He derived the substance of His flesh from Mary, but also discontinuity, in that there was a new creative act of the Spirit which alone gave the chosen mother power to conceive and bear her Son. In thus taking manhood into God the Incarnate Christ became a new creation of God. In Him was established a centre of perfect order, a focus of restored creation which now began to emerge within the surrounding disorder of the fallen world. Because of this unique position Christ becomes the only source of the true manhood of the sons of God, the way for the realization of the true nature and destiny of man. He has initiated the New Humanity into which all those who behold in Him the true Man are to be incorporated.

Thus, to say that Christ is the unique Man is not at all to repeat any theological formula. It means that we see the unique position of this Man and of the New Humanity in the entire history of the relationship between God and man. And this way of looking at history is so essentially different from anything else that there can be no ground whatever for harmonization, amalgamation or assimilation between Christianity and any ideology.

### *Calling the world to behold Him*

But we are not merely to *see* something, as onlookers. We are also participants in this history, as members of the living and acting Body of Christ in this world. To behold the Man is

to participate in God's action of reclaiming the world for Himself by our proclamation of the Gospel of Christ. In bringing about the ultimate triumph of His purpose, God mysteriously counts on the Church to offer its contribution in terms of our witness in the world. In other words, God has so willed us to offer our cooperation to Him that our evangelistic work counts in the movement of history towards its fulfilment.

Thus, to accept the uniqueness of Christ is more than to adopt a new view of history. It is to share in the important role of evangelism which God counts on the Church to play until the Kingdom, and then to share in the glory of that Kingdom.

To behold Christ and to proclaim Him, therefore, really are of one piece, and cannot be separated. If Christ were not unique we would have nothing to proclaim. But if Christ is unique to us, we cannot be silent.

But here we are in an impossible situation : the uniqueness of Christ obliges us to call our fellow men to behold Him ; yet, that He is unique also means that His quality is beyond any human means to proclaim without distortion. So the proclamation of Christ necessarily has to be an act of the Holy Spirit through the Church. Any Christian's act of evangelism or witness can fulfil its service to God only to the extent that it is done in obedience to the Holy Spirit.

### *A clue for the evangelist*

The fact that God, in order to reveal Himself, was so flexible in the choice of method as to enable us to see Him as Man is extremely relevant in our discussion as to how we are to help our fellow men to behold the Man today.

Since the Christian Gospel comes from outside the human world itself, it is inevitably foreign to the whole human world — much more so than Asia and Europe are foreign to each other. The Incarnation is the limit God can go to minimize this foreignness. But the scandal of the Gospel is still irreducible and is something we should not avoid.

However, our way to witness must be such that no foreignness of a *human* origin enters into the process of communicating the Gospel to add any extra scandal to it. Then, if people must



reject the Gospel, they will do so only because of the irreducible scandal of the Gospel itself, and not because of any scandal on our part which we impose on it in the process of transmitting it.

The evangelist (and every Christian is an evangelist) is not one who witnesses to Christ only in order to give vent to his inner urge to speak of Him. He evangelizes with a strong sense of responsibility to God and to his listener. Therefore, he knows that he does not talk in a vacuum which does not change with time and place, but to concrete individuals whose cultural backgrounds, social and political aspirations, life situations and ways of thinking are all different. The eternal truth of the Gospel must be made real to men and women in terms of the different, specific situations in which they grow up, live and change.

This involves for us searching for ways of expressing the message of the Gospel that are as natural and unforeign to the particular people as possible. The *content* of the Gospel is eternally unchanging. This obliges us to change the *forms* of conveying it to suit the receptivity of human beings in various ages and situations. We shall be blunting the force of the full revolutionary impact of the Gospel on a particular person or people if we are reluctant to fulfil this obligation.

Are we not advocating "syncretism" in asking for naturalized expressions of the Christian Gospel? Are we not trying to harmonize Christ with secular ideologies? Are we not neglecting the uniqueness of Christ?

Far from all of these. Let us remember that the content of the Gospel cannot be communicated except through *some* form. For the Christian evangelist in a town, say in Asia, to refuse to adopt forms natural to the people in that town is actually to try to preserve the forms in which Christianity has been introduced from the West. For the evangelist living and working among the proletarian workers of any European industrial city to refuse to present the Gospel in terms these proletarian workers can more easily understand is actually to try to present to the workers a Christ clothed in bourgeois clothes. In both cases the converts would then be just second-class westerners and second-class bourgeoisie respectively. There is no reason to eternalize in Asia predominantly Anglo-Saxon forms, or among

the proletarian workers bourgeois forms, which have not been permanent and unchanging forms themselves anyway.

Thus the uniqueness of Christ offers no justification whatever for us as Christians to be intransigent in our attitude and thus to freeze and isolate Him. The uniqueness of Christ and our eagerness to guard it against distortion and syncretism should be the very reason for our seeking to give right interpretations of Him to our people. This we shall be able to do only as we, in our witness, begin to learn to be *conversant* with non-Christians in their contemporary cultural terms and in probably very un-pious languages. If our faith in the uniqueness of Christ is strong enough, we shall find and enjoy the freedom and flexibility in proclaiming Him. On the other hand, our reluctance to use natural indigenous forms to serve the purpose of our witness is essentially a sign of our lack of faith, even though this reluctance may appear as a concern for preserving the uniqueness of Christ. And the result is not so much the preservation of the uniqueness of Christ as the petrification of a caricatured Christ.

"Behold the Man" is not only an exclamation of our amazement as we find Him. Nor is it just the call of the Church to humanity in the wilderness of the world. It is a constant reminder to the Church that the Subject of its message, Whom it is to use various means to call the world to behold, is not any man-made caricature of Christ, but the Man Himself.

# THE STUDENT WORLD CHRONICLE

## De Civitate

### POLITICS AND CIVILIZATIONS

MAX-ALAIN CHEVALLIER

*We are happy to reproduce this extract from the Federation Grey Book, The Christian and the S.C.M. in the World Struggle, soon to be published. This Grey Book consists mainly of a study by Davis McCaughey of Great Britain and M. M. Thomas of India, which was originally prepared for consideration by the Federation Political Consultation held at Bièvres, France, in August 1950. On the basis of the criticisms and comments presented at that Consultation, the authors revised their text, to which have been added several appendices representing dissenting viewpoints. This statement by Max-Alain Chevallier is one of these.*

#### *I. The conditioning of political thinking by the criteria of a civilization, particularly by its conception of man*

Politics as the science or art of government presupposes, consciously or unconsciously, a concept of man and society. There are many examples of this not only in political treatises from those of Plato and Aristotle to *Mein Kampf*, including Machiavelli and Montesquieu, but also in revolutionary declarations, party manifestoes, and even in the practices of governments of all kinds.

To be more enlightened in our political judgments it is important to clarify our views of man and society, and, more generally, to understand those fundamental values which we wish to serve and promote — the values of civilization.

#### *II. The acuteness of the present problem : the crisis of western thinking*

The tragedy of the conflict between East and West is that there is a considerable amount of good faith on both sides. The East, on the basis of Marxist ideas, is sincerely indignant at the way in which man is despised in the United States. Likewise the West, on the

basis of a Declaration of Human Rights, is indignant at the way in which man is despised in Russia. In the West we claim that such a Declaration has universal and immutable relevance. Is this true ?

A. *Western civilization*, which has spread throughout the whole world and which we so easily call "Christian", in reality has its deepest roots in the Graeco-Latin world. It is significant that we consider the Greeks and Romans as "classical", and that we recognize them as the masters of "humanism". The fundamental characteristics of our civilization existed before Christianity. Roughly speaking, they are :

### 1. *From the point of view of method*

a) The ontological preoccupation, developed most by the Greeks, consisting of considering things from the point of view of their being or essence. Man is considered as he is "in himself" ; the "nature" of ideas is examined. Whereas Semitic thinking, for instance, considered a sufficient definition of angels to be their function as servants of God, the Greeks wished to precisely define their nature.

b) The logical preoccupation, developed especially by the juridical approach of the Latins, consisting of a concern for demonstration by cause and effect and a conviction that it is possible to integrate all truth into a logical sequence. This is in contrast to the Orientals, for instance, who are not so conscious of such an intellectual necessity.

### 2. *From the point of view of content*

a) The dualism of matter and spirit, with the affirmation of the preeminence of the spirit. Here lies the source of all metaphysical and ethical idealism and of the contradictory doctrines and the disputes they provoked from Plato to Bergson — including the mediæval dispute over Universals — and it has affected all of our education, whether through Corneille, Madame de Ségur or the *Reader's Digest*.

b) Individualism — that is, society considered as a constitution of individuals, however it may be explained (for example, in Rousseau's *Social Contract*).

The continuity of this western tradition throughout the centuries until the present time can be demonstrated by many examples. Western conceptions of man and society are completely dependent upon these *a priori*s. Counteracted and inhibited by the contingencies of European life, these individualistic and idealistic concepts



have had exceptionally favourable circumstances for development in the first North American centuries. In many places and in different ways these postulates of western civilization have produced remarkable fruits in a variety of realms — speculative thinking, individual, social, and political ethics, economic and aesthetic life. Those revolutions of the spirit and sensitivity which have occurred, such as the Renaissance and the Enlightenment, have taken place *within* the western framework without questioning these four presuppositions.

B. But this western civilization today is in a period of crisis ; it is a mortal crisis for the presuppositions themselves are effected.

1. It is easy to see the *symptoms* of the disease. We note primarily the collapse of all the classical criteria of judgment nearly simultaneously. What is now the meaning of such key words as justice, peace, liberty, or of such fundamental concepts as the family, patriotism, work, or the army ? Problems of children's education, the disintegration of ethical conventions, the increasingly obvious uneasiness within the university, the criticism of economic and political structures, the urgent and extremely complex colonial questions, the social turmoil, the uncertain trends of art and literature — all of these are serious when we are not confident in our diagnosis and are divided in our prescription of remedies. On the authority of what universally recognized principles can we analyse these problems which confront all of us now ?

The very foundations of our judgment are affected. Some stiffen themselves and wish to preserve everything. Others propose new universal criteria. Still others flounder helplessly and drown. Consider a word like justice. The definition which endured through the centuries from the Graeco-Roman period was : to each his due. This was an individualistic conception of right, and it has been recognized that such a point of view is more and more invalidated by the increasingly obvious human interdependence. This concept also presupposes a clear idea of what is *due* to man. Throughout the centuries the rights of man have been modified, but never before has the idealism on which they are based itself been questioned. Justice, therefore, must be "re-invented". In the meantime, two or three possible concepts of justice are being proposed, and apathy and scepticism flourish.

2. Many factors have combined to destroy the bases of the western world. Let us cite some of them, returning for clarity to the four characteristics of that civilization :

a) Let us mention, first of all, what has been called "globalization"; that is, the fact that the technical, economic and political developments (as well as the demographic evolution of modern times) have established an inescapable human interdependence on a global scale. A bad rice crop in China not only results in the starvation of Chinese but hits each one of us through an inexorable series of economic consequences. The same is true in every part of life, even at the intellectual and moral level. This globalization not only limits the possibilities of *individualism*; considered very objectively, it destroys them. In the past men had a limitless free space in which to move (though only *free men* because of the institution of slavery). But the free space has shrunk and individualism is tamed. We are now, so to speak, in a room four yards square: number and space condition us.

b) *Idealism* has been undermined in many ways in the modern world: by the development of machines and technologies or the growth of positivism. In ethics the distinction between good and evil often becomes the very different one between normal and pathological — sometimes defined scientifically, sometimes statistically. But the degradation of idealism is only the negative aspect of a more radical change; it is the *dualism* of matter and spirit which has been attacked. As a hypothesis it has ceased to be fruitful and needs to be replaced by another explanation more consonant with newly-observed facts. Psycho-physiological research under different forms, from psychoanalysis to lobotomy, has led to the view of man as a unity of body and spirit. Physics, in transforming matter into energy, has broken down many of the accepted ideas of the specificity of matter. Cybernetics, newly developed, has shown an unexpected relation between the functioning of the human brain and electronic apparatus. The idea of the human *whole* is being substituted for a dualistic conception.

c) Classical precepts of western logic are equally under question. Exclusive principles of causality have been rejected as the universal instrument of explanation. Liberty (rather than chance or fate, formerly convenient ways of dealing with phenomena which causality could not account for) has entered even into the considerations of the physicists, chemists, and, of course, the biologists. Mathematicians achieve surprising results by calculating with imaginary numbers. Relativity upsets everything; even the principle of non-contradiction is at stake.

In a parallel way, old civilizations profoundly different from classical western civilization are re-emerging out of decay, oblivion and

disrepute. The Asian East and Islam are imposing themselves on world attention. And the Jewish world must not be forgotten : it is slowly recovering a consciousness of its original values. Thus original modes of thought, with their own peculiar systems of logic, are set up against the venerable traditions which seemed to have invaded the whole world.

d) Lastly, the ontological preoccupation, which has been fundamental to us since the time of the Greeks, is also losing its prestige. Here again the confrontation of the West by other civilizations reveals the existence of a crisis, whose origin is mainly in the fact that the world has become, so to speak, closed. A play of Sartre, *Huis clos* (*No Exit*), clearly shows how men, herded together within some insurmountable wall, are not only deprived of any individualism (with the result that their egotism drives them to tear one another to pieces), but are put, without desiring it, into an "existential" situation. Man's modern world is closed in many ways : through the globalization already mentioned, through the teaching of the astronomers that the stellar universe is not infinite, through the extraordinary growth of knowledge which leads everyone to see more clearly the limitations of his particular interior world. For these reasons, and many others as well, we are in our day moving more and more from a philosophy of the nature of things to a philosophy of existence.

C. *What is the solution ?* From these two brief comments it may be understood how the presuppositions of our western civilization are disintegrating. This explains the unprecedented acuteness of all the problems we mentioned above, and also the simultaneous way in which they have developed. We can understand the dramatic disarray of men of this generation in the face of their private, professional, civic and political lives. We can understand their fears, their disagreements, their impatience, their dogmatisms, their intellectual and moral aberrations, their escapisms.

Nevertheless, this violent crisis is not necessarily tragic. Through the disintegration which it brings, new hypotheses, better adapted to the facts, may be revealed, which can be used as the presuppositions of a new civilization. Here we intentionally borrow an image from the physicist's method. In the world of men as well as in the world of nature it is necessary for us to formulate some working hypotheses. For twenty-five centuries western hypotheses have proved to be excellent in some realms and within certain limits. They continue to bear some fruit. But, through the development of that civilization itself, as well as through the, so to speak, "physical" transformation

of the world, old hypotheses are put into question. We can try to readjust them or to create others. In any case it seems certain that we have no choice and that this evolution takes place whether we accept it or not. What we can and must do is to be as aware of it as possible.

It seems that already certain directions are fairly evident. In my opinion "existential" thinking is growing up in many milieux and in many forms. Gropingly (but on the basis of an already confirmed conviction), the conception of man as one and whole is being developed, for instance, in medicine. Finally, in the fields of philosophy, economics and politics attempts are being made to transcend both individualism and its opposite, collectivism. All this is more or less consciously complemented by the development of new structures which may later, in a more precise form, prevail; for instance, in industry the new schemes based on the principle of community.

It is as true of the political as of any other human realm. The breakdown of the concept of patriotism, the crisis in the working out of universal suffrage, the fruitless efforts to establish international law, and the frustrating attempts to humanize war are signs that western civilization is marking time or even collapsing. The inconceivable inhumanity of the Korean war is the most burning example of the absurd contradiction in "the defence of the West", for the West, by the arms of the West. Political thought, as that of other fields, must be renewed as a whole. We would like to support this statement with an example.

### *III. The political conflict between East and West in this perspective*

It is striking that Marxism defines itself as the antithesis of the classical themes of western anthropological thinking — idealism and individualism. Marx seems to have been the first to see that the evolution of the modern world necessarily implied a revision of its traditional modes of thinking. He understood that maintenance of these modes was equivalent to maintaining an outmoded order, and that they had to be broken down in order for new modes to be established. That is why his critical work is as important for our generation as his fundamental intuition of the necessity of a world revolution. But, blinded by his faith in the dialectical movement of history, he chose the antitheses — materialism and collectivism. In so doing he actually remained within the framework of western thought, while being the avowed enemy of its classic structures.

In that perspective the opposition between East and West is an inexpiable and sterile war between fraternal foes (the Marxist,



on the contrary, might think of it as preparing a synthesis). The weaknesses which are evident in the Communist world are parallel to those we discover in the western world ; both have limitations and contradictions which testify to a crisis of civilization. In that way, Russia is also western. This is why it is so interesting to watch the development of Communism in China.

#### IV. *Christians in the western crisis*

What can Christians do in the midst of this crisis of western civilization ?

##### A. *The relation between Christianity and western civilization*

Let us first remember that not only the biblical documents of the Old Testament have been conceived in a Semitic environment, but that the New Testament texts, even those which have been most marked by the Hellenic world, remain fundamentally determined by Jewish factors. The Gospel was preached very early in the Mediterranean world ; in order to make their witness to Christ heard, the preachers had to speak Greek. Thus they entered a mental world very different from the Semitic one. We have previously mentioned that the Greeks felt the need to define the nature of angels, while the Jews were fully satisfied to determine their function. This is only one example. Actually, each important biblical concept has been transposed into a context very different from that in which it had originally found its meaning. It must be simply said that the preaching of the Gospel in the Mediterranean environment led to a Hellenization which upset biblical perspectives. It is possible to illustrate this :

1. When the Bible speaks of sin it means the breaking of a personal tie between God and man ; sin is defined as disobedience to God. When transposed into the Graeco-Latin frame sin is interpreted ontologically as the guilt resulting from the alteration of human nature. Immediately we enter on the consideration of degrees of sin, the nature of sin (sin as lack, sin as corruption, and to what extent) which are unthinkable in the framework of biblical thought. It then becomes difficult to understand what forgiveness is. This also implies all the questions concerning sanctification. Biblically speaking, sanctification is related to our docility, our faithfulness to the living Lord. In the Greek frame it becomes a matter of purifying nature, and here again considerations of quality and quantity enter in which are foreign to the Bible.

2. The Bible makes a distinction between *flesh* and *spirit*. Is it the foundation of western dualism as is so often believed? Let us look at it more closely. In the Old Testament the word which we translate by "flesh" (*basar*) refers primarily not to meat but to *the creature as distinct from the Creator*, and therefore to the creature in his puniness, or rebelliousness against the Creator. Consider the story in Genesis (2 : 24) : Man and woman "shall be one flesh", or of the prophets : "All flesh is grass" (Isaiah 40 : 6) ; "The Lord will plead with all flesh" (Jeremiah 25 : 31). It is in this way that we must understand the expression used by Paul, "to live according to the flesh" ; that is to say, according to the desires of the creature and not according to the will of the Creator. Likewise, when the Bible speaks in an anthropological sense of the spirit, the Hebrew word *ruach* refers primarily to the mysterious element by which *man is tied to God*, his Creator, and through which he lives, in the full sense of the word. That is why the two words, spirit and life, are associated. Look, for instance, at Genesis 6 : 3 : "And the Lord said : My spirit shall not always strive with man, for that he also is flesh." Or in Psalm 104 : 29, 30 : "Thou takest away their breath, they die... Thou sendest forth thy spirit, they are created." (Spirit is often translated as "breath" but neither of these words can exactly render the biblical concept.) The words of Jesus, "Father, into thy hands I commend my spirit", must be interpreted in this way and not as the Hellenic dissociation of soul and body. It is also in this way that the Pauline formula parallel to the one quoted previously must be understood : "to walk according to the spirit". It means to live in obedience, or more precisely, in faithful communion with the Lord. This reveals the error we constantly make when we interpret, with ontological mentality, those concepts which are purely "relational". It is even worse when we qualify morally these two concepts and think of flesh, conceived in the Greek way, as the source of evil, and the spirit as the divine spark, the immortality of the soul.

3. It has been believed that western individualism could be related to the concern in Christian thinking for man for his own sake. This is another error of "translation". It is true that the Bible gives to every man an extraordinary stature by affirming his personal dependence on God. But if we look more closely we recognize that man by thus being tied to God is also tied to other men (cf. the importance of "people" in the Old Testament, of the Church in the New Testament, of "we" in the Lord's Prayer, also Romans 5 : 12ff.). He is even related thereby to the whole of creation (Gen. 1, 3 : 17-19 ; Romans 8 : 20ff.). It is only by disregarding the relation of God to

man that we can have the illusion that individual man is prior to society in Christian thinking. Some interpreters have been so struck by this error that they believed they had to reverse the relationship and affirm that the people — or the Church — is prior to the individual. This is looking at the Bible in an unimaginative way : in the relationships of the living God it seems clear that the Bible does not establish any priority and says sometimes the people, sometimes man within the people. There is no ground here for either individualism or collectivism.

These few examples may be sufficient to make obvious the falsification of biblical ideas in the western world <sup>1</sup>. We can conclude that there is an actual tie between what is traditionally called Christianity and the western world ; but that it is not possible to establish western civilization as a Christian civilization since the expression is far too equivocal.

### B. *The preaching of the Gospel and civilization*

Our conclusions obviously have disturbing implications. Has the Gospel been preached wrongly for twenty centuries because of its Hellenization ? We must answer both "yes" and "no".

"Yes", for throughout history preachers, catechists, and theologians have become entangled in many false questions which have only arisen through the unhappy Hellenization of Christianity. We have indicated the mistakes over the concepts of sin, and flesh and spirit. Think of all the debates which these mistakes provoked, for example, the bitter disputes over sanctification. We could also ask whether there would have been as many quarrels over the real presence of Christ in the Eucharist, if it had not been for the western concern to know things in their nature, and if the Semitic functional or "relational" perspective had been kept.

"No", for the Gospel which has been preached for twenty centuries is not a "religious" doctrine as some others, but the forgiveness of God and His love in Jesus Christ, the unheard of reestablishment of common, personal relations of man with the living God. Wherever Jesus Christ was preached as Saviour and not as a religious theory, the danger was avoided ; for it is in Jesus Christ, and not in my sanctification or in my concepts of love and justice, that my salvation lies.

<sup>1</sup> One may read with great profit the study of Professor Nygren, *Eros and Agape*. (French translation by Aubier, English by S. P. C. K.).

Unfortunately, this last distinction, however essential, is not as helpful from a practical point of view as it is from the point of view of faith. It is not finally possible to distinguish the preaching of Jesus Christ from a particular doctrinal teaching — to preach what some call “the pure Gospel”. Neither is it possible to transport ourselves outside of our western categories and move artificially in the framework of biblical perspectives. We must accept the fact that all preaching of the Gospel is a translation into a foreign language, and therefore involves risks of ambiguity and even of error. Thus it is on the preacher, that is, on each man who has known Jesus Christ, that the responsibility rests to be as lucid as possible in his personal witness, which must be a translation according to the “analogy of faith”. This is difficult, but, more than ever before, it is essential today, when the concepts with which we are compelled to formulate biblical affirmations are uncertain or even questioned — love, justice, liberty, salvation, peace, life and death.

We must not blame our fathers because they let the Gospel be associated in men’s minds with a civilization which falsified its truths, both on the doctrinal and on the moral, social, economic and political planes. Let us recognize that it is easy for us to criticize in a time when civilization is in a period of crisis and all of its weaknesses plainly manifested. The question for us is whether we shall ourselves be able to be faithful, lucid, and firm witnesses in the laborious bringing to birth of a new civilization.

### *C. The Christian and the transcending of the crisis*

We must occupy a clear position in reference to both the old decaying civilization and the first outlines of the new one.

1. We see around us Christians who are still convinced that the fate of Christianity is bound to that of western civilization. It is a position (sincere because of the fear of atheistic communism, or feigned for political reasons) taken by the leading circles in the Vatican as well as by a Protestant President Truman. The Communist threat is not to be underestimated, but we have pointed out that western civilization is worm-eaten apart from the Communist phenomenon, and that Communism itself is but a symptom of the decay. It is no use, therefore, to try to defend such a civilization, or even less to bind the Christian faith to it politically and culturally as the papal encyclical *Humani Generis* does. Besides being politically erroneous, we have indicated that it is also theologically erroneous.



The Gospel inevitably impresses itself on any civilization where it is preached, but it never binds itself to it.

2. Once liberated from the superstition of a so-called "Christian" civilization, the crisis may become a cause of rejoicing for us, on the ground that the end of Constantinian illusions is an excellent thing, and that the sorting out of Christians devoted to Jesus Christ and those devoted to fallacious principles is a salutary event. This attitude is legitimate : but let us be careful. The present crisis is not the pure, radical sorting out of the Last Judgment ! The sorting out is cruel and troubling ; the Tempter himself is at work in it. The collapse of the "*corpus Christianum*" is for those who live in ambiguity — those who confuse Jesus Christ and human principles — undoubtedly an occasion for falling. The testing is severe and we must pray for those who go through it, either through the shock of violent events or by an interior, but nevertheless upsetting, ordeal.

3. Most important of all, as man suffers in his body and heart from the crisis of civilization and its consequences, God Himself compels us to work with all our resources to transcend the crisis.

What does this mean ? Nothing less than devoting ourselves to the effort of discerning the ways in which the new civilization may be established. As we have said, there is no such thing as a Christian civilization ; there are only human civilizations in which the Gospel is preached. There are two levels of action, tied to one another in the same way as the second commandment is tied to the first. The service of God is preaching the Gospel. The service of the neighbour is offering him a glass of water to quench his thirst — giving him a stable civilization.

The two commandments are a unity, but we must not confuse the two planes. One is a peculiarly Christian function. The other is a responsibility which we share with all men. We must beware, therefore, of the illusion that in a new civilization the Gospel will be easier to preach, because the postulates of existentialist thought may be more in accordance with biblical thought than those of the ontologists, or because the conception of man as a total unity is more congenial to biblical concepts than that of dualism. We can be sure that the preaching of the Gospel will find in any new civilization new snares, and that the risk of our surrendering basic principles will be as great as ever. Without illusions, therefore, but with zeal, never forgetting to preach faithfully and realistically in the crisis, let us work as men among other men to bring to birth a new age, not better but better adapted to the times.

## De Universitate

### THE CHRISTIAN HISTORIAN

JOHN COLEMAN

*The following is a report of a seminar organized by the World's Student Christian Federation as a North American follow-up of the History Seminar held in August, 1949, at the Château de Bossey, Switzerland, in cooperation with the Ecumenical Institute.*

A group of thirteen teachers — most of them teachers of history — met from September 8 to 11, 1950, on the campus of Cornell University to examine the relationship between Christianity and historical studies, or, more precisely, to discuss the implications that Christianity holds for the study of history. This conference, held under the auspices of the University Commission of the World's Student Christian Federation, brought together historians of practically every variety from nine different universities in the United States, Canada, and the Near East. It also united Protestants and Roman Catholics in a fruitful interchange.

Perhaps it should be made clear at the beginning of this report that all the participants were practising Christians, consciously moved by a mutual desire to work out answers to fundamental questions. While it would be foolhardy indeed to assert that an answer was found for every question or that the members entirely agreed on every matter, still it was the consensus at the end of the meeting that the discussions had been enormously profitable to everyone.

Although there was no rigid program imposed on the conference, there were a number of papers offered which centred around the main theme of Christianity and history — papers ranging all the way from the growth of towns in the Middle Ages to the slavery controversy in America and Bismarck's diplomacy. In spite of the diversity of their topics, however, the members leading and participating in discussions kept coming back to three or four crucial questions. Rather than give a *seriatim* account of the sessions, which would involve much repetition, we shall attempt to summarize the discussions revolving around the underlying questions.

Those first questions which the group had to face up to were perhaps the most relevant of all for the members, as *historians*. In summary form they were: Is there anything unique about an historian who is a Christian? Does he have anything to add to understanding the great processes of history that historians who are non-Christians cannot contribute?

A general and rather positive agreement appeared among the members on these points. Everyone was emphatic in declaring that Christian historians were obliged to operate under the generally accepted canons of scholarship; that piety was no substitute for learning and willingness to dig out the truth, and even that the Christian historian could often learn much from the techniques of the non-Christian and should be willing to submit his findings to the scrutiny of the whole profession. On the other hand, it was the sense of the conference that only an historian with a Christian interpretation of man and man's relationship to God and his fellow men could perceive the true nature of man and the totality of the historical process. The Christian historian, for example, can never be a determinist of any sort. He will recognize that various interpretations, in so far as they reflect anything of the true character of man, serve a useful purpose in helping the historian to comprehend the enormous complexity of history. Thus the Christian can see the usefulness of the economic interpretation, which, if correctly used, is part of a Christian interpretation, without feeling any compulsion to become an economic determinist.

Some went further and suggested that the Christian historian differs from the secular historian even more fundamentally than this — in that the former enjoys, or might enjoy, the benefit of the guidance of the Holy Spirit, and will therefore be able to perceive greater significance and meaning in history than the latter. Especially is this true regarding the importance of the Incarnation in history, the role of God's redemptive power among men, and the important role that the Christian community has played in history.

Having laid out the basic points upon which they were all generally agreed, the members proceeded to ask themselves whether there was any specifically Christian or Trinitarian interpretation of history. The answer here was apparently clear, and in fact had already been implied many times before in the discussion. The central core of history, it was agreed, was the history of the redeemed, was the story of the redemptive power of Christ and the Church.

On the foregoing fundamentals there was general agreement. When it came to applying these principles to specific events in history, however, the participants seemed to divide into two groups.

One group affirmed that it was within the province of the Christian historian to attempt to see the hand of God in great events of history, the French Revolution and the American Civil War being cited as examples. These members asserted the morality of history and affirmed the role of judgment therein. The other members, while not denying that this was true, were not willing to agree that the Christian historian could essay positively the role of prophet-interpreter, and asserted that it is not within the power of finite man to comprehend with absolute assurance the role of judgment.

After some debate as to whether they could agree on a platform of common principles, the participants finally evolved the following as a sort of common denominator, to which all members could subscribe :

1. We consider ourselves to be Christians, people with opinions which should be made explicit.
2. As Christians we must assert the following :
  - a) Being Christian historians involves us in a distinctive selection of materials and a distinctive emphasis.
  - b) All historians make judgments, and the Christian historian will be guided in his judgments by his Christian principles, without arrogating to himself the divine judgment.

As the time approached for adjournment, the members of the conference thanked God for such a profitable fellowship and for the guidance which He had given to their discussions. Certainly no member went away unrewarded by inspiration and new ideas.

## News from Asia

### THE S. C. M. IN CHINA IN THE LAST TWO YEARS A VIEW FROM PEKING

by a group of students in Peking, Autumn, 1950

Two years ago, in the winter of 1948, Peking was liberated from Nationalist rule. During these two years of difficulty and struggle, God has granted grace beyond measure to the young Christians of China. In Peking they have come to clarity and stability of faith after the first confusions of liberation ; they are seeking to deepen their faith, and by the practice of total commitment of life to bear witness to the Gospel which is the sole ground of men's salvation.



*A time of confusion*

The period from winter 1948 to summer 1949 was a time of disorder for the S.C.M. in Peking. Many members, not knowing what would be the attitude of the new government towards religion, were anxious and afraid ; many, misunderstanding the nature of the new political authority, were hesitant ; others, believing work for the revolution to be incompatible with religion, abandoned a faith which could not survive being shaken ; and there were a great number who not only gave up their own faith but also, thinking they knew what the faith really is, joined the chorus which cried, "Religion is superstition... God is an imaginary being, etc." But there were also sincere and devoted Christians who desired to consider with calmness of spirit, "What do we really believe ?", and to examine their own lives before God to see if they really were lives of faith.

During this period the challenge faced by Christians was on two levels. The first was the intellectual conflict. Is God real ? Is Christianity a form of idealism ? Can Christians accept evolution ? Can Christians join in armed class war ? Is the Kingdom of God the same thing as the Communist society ? And so on. The second was the conflict concerning the practice of the Christian life. During these two thousand years what contribution has Christianity made ? Can the love of God really solve every problem of human life ? Why is it that in their living Christians lack the simplicity of the Communists ? Why does their love for the people fall short of that of the Communists ? Must Christians, in order to improve their lives, join the party or the youth league ? And so on. In the face of these two sets of challenges some Christians adopted a "hands off" attitude towards the problems of "this world", thinking either that, since religion transcends politics, Christians are concerned only with Bible study and prayer and must not be drawn into "this world's" political cliques, or that, since "every soul should obey the higher powers", Christians need pay no attention to politics and simply blindly obey the political power. Some, holding that Jesus was just a proletarian revolutionary, thought it more possible to serve the people in a revolutionary group than in the S.C.M. ; and most of this kind of Christian gradually gave up their faith. And there were also many who went through a bitter struggle — over difficulties of the mind, of the spirit and of daily practice — upon whom God poured power abounding.

During this time the church also was in great confusion, exercising insufficient leadership and concern for its younger members. The programs of the S.C.M. groups were poor and the whole S.C.M. almost completely lacked direction.

*The morning watch*

The period from summer to winter of 1949 was a time of clarification for the S.C.M. in Peking. On the one hand the members awoke to the importance of prayer in the life of faith. Many began to keep a morning watch. Although the weather was cold and the days short, in early daylight or even by lamplight all knelt to pray with sincerity before the altar. On the other hand there rose in the fellowships a tide of study of Christianity in relation to Marxism, with everyone hotly discussing such questions as the creation of the world by God and by labour, God's love and the class struggle, the reign of God and the Communist society. At this point began a clarification of faith. Dr. T. C. Chao says, "Christianity is a pearl of great price which men wish to preserve; so they surround it with layer upon layer of wrappings. If we wish to be independent, we of course must know what is the pith and kernel of Christianity. Hence we must unwrap these layers and separate Christianity itself from every inherited accretion." These words are very descriptive of that period when faith began to be clarified.

As the S.C.M. members began to enter through prayer into the deep places of faith they came to understand, firstly, that Christian faith is essentially a life obedient to Jesus Christ; that its chief task is to bring men to repentance, to belief in the Gospel and to reconciliation with God; that it does not consist merely in a set of traditional rites or doctrines, still less in a certain kind of theology or a plan for reconstruction of society. Secondly, they began to see that to obey Christ means a total denial of self and a total love for others; that to bring men to repentance involves taking part in the construction of a new China; that to spread the Gospel involves entering the church, creating an indigenous theology related to China's own cultural background, going in with the whole heart and mind for every kind of service to men, and taking the first steps towards the reconciliation of man to man.

In the course of this clarification and stabilization of faith, this universal desire for reconciliation with God, many found great power in the morning watch: in this universal desire for reconciliation with men, S.C.M.ers looked for a mutual corporate love, for a Gospel to every person and group who opposed our religious faith, for selfless service to give to the great mass of our Chinese brethren.

The period from the winter of 1949 to the present has been a time of deepening for the S.C.M. in Peking. During this period there have appeared certain tendencies worth noting in the S.C.M. in Peking, in China, and even in the rest of the world. Although we

cannot yet be certain what will be the future results of these developments, yet inasmuch as we are under God's guidance we believe that His purposes must come to pass.

### *A tithing of love*

First, there are young people determined to offer themselves to God. Our members are awaking to the fact that the life of faith is a life of self-offering of every part and activity of our lives. In the ordering of individual doings, in our corporate life and mutual help, in our job and position in society, in our spare time interests and activities — in all these we must practise a total self-offering in order to be acceptable to God. The most concrete beginning of a life of self-offering is tithing. Church self-support requires that the members tithe ; the hindrances to mutual love raised by economic difficulties also require S.C.M.ers to do the same. In order to thank God for His gifts of grace for our material needs, in order to take the first step in a life of sacrifice, in order to "love the brethren" and to have fellowship between those who have and those who have not, in order to love and care for the church, the tithing movement gains strength from day to day.

### *Building up a new China*

Second, S.C.M. groups have a clear political standpoint. Recently certain leaders of the church in China published a manifesto, *The future effort of the church in the construction of the new China*. Many young Christians have signed their names to this declaration. This shows that, under the guidance of our faith, we have adopted a clear political line — that we oppose imperialism, feudalism and capitalism, and love democracy, freedom and peace. We are absolutely opposed to imperialism, but we love those who love peace in Britain, America and any other imperialist country. We absolutely repudiate any plot to utilize evangelistic agencies as a cover for reactionary work, but we love deeply those western missionaries who have sacrificed themselves for God and come to preach the Gospel in China, and we desire sincerely to help them to get rid of bad habits engendered by a capitalist society. We earnestly desire the church in China to stand on her own feet, to support and propagate herself, and to free herself from unnecessary entanglements with imperialism ; but we thank God from our hearts that He has caused foreign missionary societies to come to China to sow the seed of the Gospel, and we

care deeply for the world Church, spreading the Gospel together with us and one with us in Christ.

We absolutely oppose feudalism and bureaucratic capitalism. We desire with heart and mind to take up the unfinished work of the revolution in China, and in this practical activity to have still greater opportunities to love our brethren and to love the atheists who oppose our faith. Thus we may approach near to the hope and promise of the Gospel preached to the ends of the earth.

### *The Church's fellowship*

Third, fellowships of young Christians are drawing nearer to the church. In a new, democratic, socialist state where the state maintains education, religious education must be separated from general education. In the past the activities of the S.C.M. have always been centred in schools and universities. Now the centre for fellowships has begun to move from the campuses to the churches. This phenomenon is a cause for thankfulness that the vitality of the young is being added to the church, and that the S.C.M. working among students is joining in the general evangelistic movement of the church. In the past the S.C.M. came under the exclusive leadership of the Student Departments of the National Y.M.C.A. and Y.W.C.A. ; now these have begun to work closely with the cooperative agencies which bind together local churches and to share the leadership with them.

Fourth, the S.C.M. is developing into a movement of all young Christians. In the past there has been a void in the work of the church — the care of Christians recently graduated and in jobs. These young people felt that they had no need to enter churches which paid little attention to young people's work, and the S.C.M. considered them to be outside its sphere. Hence, apart from God's special grace moving them to take up voluntary work in the church, they for the most part gradually lost their faith. Now student fellowships which are going into the church bring them into touch with the church. They on their part can enter into the life of young people ; some have the experience and ability to lead in youth work ; they can give to the church a part of their income, and their free time for general teaching work in the church. Such things are the best basis for self-support and self-propagation for the church in China. And since this evolution of the S.C.M. into a movement of all young Christians will certainly help to raise fresh troops for the church, it ought to be promoted as strongly as possible.



*An ecumenical fellowship*

Fifth, there is a tendency towards the unity of fellowship groups. In various places youth workers of the different denominations who have already started such organizations as youth fellowships want not only to exchange experiences and give mutual help in their work, but they also want their work with these fellowships to take a similar direction and to have a common line of development. As they believe that an association of young people's fellowships is a first step towards church unity, they work at this concrete aspect of the problem. In Peking there is already in existence a united "Fellowship for Worship" for youth, in which the fellowship groups of different churches, schools and universities, students who have not joined groups and young people in jobs come together in a single group. This fellowship "corporately is a part of the Chinese Christian youth movement, specifically it is a fellowship in love of people preparing for complete self-dedication". Concerning its aim, "the Fellowship for Worship is both an end and a means. Together the members, in worship, sharing, planning and study, maintain a life of fellowship in love. That is the objective. The members bring with them the experiences and problems of the separate groups in school, university and church. After they have shared, analyzed and discussed them, they take back the general principles of a line of action. Thus as the Peking fellowships are assisted gradually to grow and to move towards unity, the Fellowship for Worship is becoming an informal agent of association between various groups and the loyal servant of each. In this way it is a means to the progress of Christianity amongst the youth of China."

This tendency towards unity among fellowships is a pointer to the tendency in the church in China towards unity and renewal. And, as the church in China is a limb of the ecumenical Church, the stronger she is the greater will be her contribution to the Church in all the world.

Looking back over the last two years of the S.C.M. in Peking, our hearts are full of thankfulness and praise. As we grope our way, God leads; as we offend, God pardons. Our defeats through the power of God become victories; our weakness through the love of God becomes strength. God has chosen lowly vessels to bear witness to His Kingdom, Power and Glory.

## AN AMERICAN TRAVEL DIARY

---

MARIE-JEANNE DE HALLER

### Back to New York

*After five days of equinoctial gales it was a joy to be once more on dry land and to find myself again on the side-walks of New York City. It was hard to believe that a year and a half had passed since my first visit across the Atlantic, for constant travel deadens the sense of time, and the quality of friendships begun within the Christian fellowship makes it easy to pick them up again after a break.*

*The bus for Bloomfield, New Jersey, sped along the highway which kept mounting as it turned the corners, and unrolling before my astonished eyes a wonderful view of Manhattan with all the skyscrapers outlined against the horizon. John Deschner, the General Secretary of U.S.C.C., who had nobly given up a rare day of leisure to greet me on the dock, kept pouring out all kinds of questions about the last meeting of W.S.R., Federation plans for the Ecumenical Consultation, the opinion of Europeans about the situation in Korea, etc. I wished I could answer his questions, but in spite of my best efforts, I could not revive any clear impressions or formulate any definite ideas. I discovered with horror that my brain power had been reduced to nothing by the after-effects of dramamine. (A word of warning here to anyone who wishes to be physically and intellectually alert after a sea-passage! Be sure to use this drug with moderation, even though you suffer inwardly when plates, glasses and dishes have the habit of sliding off your table as the result of a heavy sea!)*

*Thanks to the hospitality of the Deschners, I came back once more to earth in their little brand-new apartment which so happily combined American practical ingenuity and the charm of rustic Finnish furniture. It was necessary too; for the very next day I began travel which showed me a Marie-Jeanne whom I had never met before but who, alas, was very real in the imagination of my future audiences: an expert in all social and musical questions, as well as problems of international politics and agricultural machinery, no less than a specialist in theological, biblical and university controversy! If it had not been for the real kindness of the Americans and the good grace with which they met a soi-disant expert whose ignorance was obvious, one solution would have been to depart as quickly as possible from a continent where I was expected to possess universal knowledge.*

### First experiences in New England

*I had often heard the praises of the glory of autumn foliage in eastern districts, but I was unprepared for the riot of colours through which I travelled from New York to New Haven and which would have needed two pairs of eyes to be adequately admired. Mile after mile of gold, flame, even deep red, set off here and there by the dark green of pine trees and against a background of blue sky, where white clouds floated. White like the clouds, the highway was crossed here and there by bridges of beautiful line, each made after a different design and all in perfect harmony with the surrounding landscape. In New Haven too, the Divinity School, the Hazen Foundation and the International Student Centre were set in a halo of gold. 406 Prospect Avenue is a charming villa which has been transformed into a student hostel for some twenty students and which, at the time of my visit, was the home of the most varied group of students from other lands. It is run by Howard Reed and his wife, who once spent some time in Greece working for W.S.R. Their understanding of the problems of foreign students, as well as their qualities of heart and mind, make them ideal wardens. I only hope that by now they have solved the problem of heating which last autumn was acute. The inhabitants were obviously doomed either to suffocate or to freeze according to the rooms they were in, while the unfortunate Howard spent his time running from cellar to attic in an effort to "domesticate" an automatic heating system which was too highly perfected for my European understanding. Except for this, the house offered the amenities of a most comfortable and attractive home.*

*It was at New Haven that I won my spurs in "chapel talks": a new experience for a European, who came from a world that is almost wholly secularized. In most of the denominational universities, half an hour of chapel forms part of the daily or weekly program, usually in the middle or at the end of the morning. Its form varies from college to college. In some it is really a religious service with an active part played by the college choir which is usually excellent (and which is dressed in gowns which differ from college to college). This service includes a ten-minute address and prayers. In other colleges there is only the merest outline of ritual and the speaker may choose any general subject he likes. "Chapel" has become the hour and the place to address the whole student body, and in addition is, from the point of view of the college, the ideal place for an outside speaker to be introduced. For the speaker himself, if he is not well broken in to the habit of condensing a compelling message into ten minutes, chapel can be an alarming*

performance, for this is where students come either resigned to be bored or determined to be inattentive for half an hour; chapel is not on the examination list!

However, it was at New Haven that I had my first experience of chapel services with all that that connotes of the informal, friendly and Christian. It is the S.C.M. which has organized daily services in Dwight Hall to be, as it were, a Christian centre and witness in the heart of the university, even if few students attend them. Here the talk takes the form of a very simple sermon. At the Divinity School, where professors and students take turns speaking, there is a larger attendance. If it had not been for the kindly encouraging smile of Professor Calhoun and his efficient help in arranging my gown, I should have found myself extremely unhappy as I took my place in the procession, solemnly attired in the gown of a doctor of theology — to which indeed I had no right but which was the only thing that could be found in the hurry of the last moment!

Before I continued my journey through the pine forests and lakes of Maine — ideal country for camping and holidays — I had the opportunity of visiting under the aegis of Dr. Shedd the hall where the archives of the Federation are kept — archives faultlessly filed and indexed and reaching back to its earliest origins. I suppose that Dr. Shedd and Ruth Rouse are the only people who thoroughly understand these documents. I thought, as I walked past these shelves, how much gratitude we owe them for their loving care for the history of the World's Student Christian Federation. Then followed two days at Boston with pilgrimages to historic spots such as Concord, and then a brief twenty-four-hour halt at New York, after which I started for Texas. The shining train devoured space with an astonishing speed. While I settled in comfortably in my roomette (a private little compartment which is a characteristic of the big transcontinental lines), where I was going to spend forty hours in complete privacy, it was a joy to be able at last to disentangle my confused impressions and prepare myself for six weeks of travel in the South- and Middle-West.

### A world in full development

The landscape which opened out before my window prepared me gradually for the immensities of Texas: great plains as far as the eye could reach, with here and there oil wells lit up at night, and vast herds of hogs and cows, which were gradually and further south replaced by water buffaloes with their brown or grey colouring. There had been an unusual drought that year and I felt sorry for the poor creatures who had so little green to browse on. The light kept gradually changing and



became more and more like summer; but still I was astonished when I arrived at Dallas to discover that the temperature was ninety-five degrees, a change for which my air-conditioned compartment had not prepared me! Dallas is a huge modern city with sumptuous shops which recalled New York. Southern Methodist University in a far-out suburb seemed to be growing up into brick buildings with the speed of mushrooms. It took me some time to discover that in this region of the United States almost everything is in a condition of expansion and development. This was a most refreshing experience for one who came from a world partly in ruins! Everywhere there were new churches, as the population is on the increase and there is still a habit of going to church. The student dormitories and the Student Union buildings combined the practical and the beautiful, and so did the football fields which are indispensable for any self-respecting college.

I very soon discovered the uselessness of any attempt to compare these colleges with European universities. In the old world our Alma Maters are still established according to the old traditional faculties and disciplines with the addition of certain others, which are still to a certain extent related to those of the past (any subject outside these traditions is taught in special schools). In the United States I found myself visiting centres of professional training which are regulated not according to the past but according to the future. It is astonishing to think that the state of Oklahoma is only about fifty years old (before that it was still Indian territory), and that only a few years ago the principal activity was the cultivation of cotton. But recent discoveries of oil have not only changed the appearance of the countryside but even the preoccupations and ambitions of its inhabitants. The country is in need of technicians in agricultural and engineering subjects, and that is why they have created in Texas and Oklahoma immense agricultural and mechanical colleges, whose luxurious buildings are but the symbol of the importance accorded by the government to the training of men and women capable of playing a responsible role in a world which is still in the throes of birth.

Without dwelling too long on these details, it is a matter of course in every college that the students have their own broadcasting station, at which those who are specializing in that line are constantly at work. This at first was a surprise to a former student of the University of Calvin in Geneva, but surely it is natural enough when one thinks of the importance of radio in American life and the powerful instrument it can be in influencing public opinion. But how I suffered in these continual interviews at which I was obviously the only member of a generation which was unfamiliar with the microphones, signals and timing of a studio!

*Surely our universities were originally more closely related to the public life of the period in which they grew up? And have they not lost this contact because they have been unable to follow the rapid changes of the last century? What, after all, is the function of the university in a new civilization? In America (and now I am speaking of the new America as distinguished from the eastern states which have already more tradition and which are in so many respects European), the college is training citizens who are capable of developing the possibilities of their country and of serving it as it develops. To be sure, I regretted more than once that so little emphasis was put on literature, history, or philosophy, but it seems to me that it is useless to make this reproach to institutions which are putting forth such enormous efforts to keep at the level of the rapid economic development of their country. It may be that a new culture will gradually be created by the force of circumstances, if indeed technical specialization is not carried to such an extreme that it overcomes and paralyses every effort of free and critical thought.*

*I was sometimes alarmed in conversations with students of sociology and psychology (two very fashionable sciences) to see how much they reduced everything to the dimension of scientific technology, without ever attempting to establish a relationship between their method and the results obtained by their method and other elements of life which are no less real. There are, of course, very remarkable exceptions to this general rule. I think of the young professor at Westminster University, Missouri, with a passion for French literature and European philosophy, who, at the same time, is very well informed on present-day political questions. But for the most part, both students and professors are so occupied by their activities and clubs that they have very little time left for other interests. How many week-ends are devoted to football games between colleges with all the local excitement which accompanies them (and which can only be compared in European terms to the annual enthusiasm caused by the Oxford and Cambridge boat race). My only regret is that though I spent six weeks in sharing the joy and despair of vanquished and victorious teams I never saw a game, since I spent every Saturday in travel!*

### Instruction or assimilation?

*The Greyhound buses are admirable, but after travelling several hundred miles, even in stages, across the South- and Middle-West it is very difficult not to fall asleep whenever one tries to prepare a speech or a study outline. Which is worse, to arrive at one's destination unprepared but refreshed by sleep, or well prepared but dropping with*

*fatigue? Frequently I had no choice! At other times, no preliminary effort could have prepared me for what awaited me — as, for example, for the three hours spent with the students of one of the high schools of Oklahoma City. Here some two or three hundred students in three successive groups fired the most various questions at me on life in Europe and all its aspects. It was a real pleasure to talk with them and I was astonished at their open minds and their interest in a world which, after all, is a very strange one to them. Is it not remarkable that girls who are studying salesmanship should be interested in what young Europeans think about America, or that a boy should ask me to explain how the Swiss Government works, while another plies me with questions about the European attitude to the Marshall Plan? It was a delight at the end of the morning to be told with great conviction by a young German exchange student and by a Baltic girl, "We are so happy here; we have discovered that the ideas about Americans which we had in Europe were quite wrong. One can only get to understand them in their own country. Everything is so different here and it is impossible not to like them." That is quite true.*

*When I looked at all these young people, all so manifestly American and with a strong resemblance to each other in spite of the fact that many of their grandparents had lived in different countries of Europe, I asked myself why and how such an assimilation had come about. There are many factors to take into consideration, but it seems to me that education is a very important one. In fact, several teachers with whom I spoke in Missouri, as elsewhere, agreed that school, even the high school, does not aim at instruction so much as at passing on a common experience, which is why instead of eliminating the less fit the system aims always at a successful outcome to their years at school. In this way young people coming from very diverse traditions or from none leave school closely resembling one another thanks to this experience of common education. There is a universal type of American college girl, whether her parents were Norwegian, German or several-generation American, which makes of her an American and nothing else, and this type is the same from one side of the United States to the other. One may sometimes miss the charm of originality, but it is indisputable that the United States has in this way from grammar school to university insensibly accomplished a miracle of assimilation which was of vital importance to itself. It is easy to disparage American education as lacking intellectual maturity (I found myself doing so more often than I should have), but we must also recognize the fine side of the medal and not judge too rapidly.*

Where are we going ?

*When we come to Christian work among students, we are conscious of the difficulties arising out of the milieu. The temptations are those which come to all Christians who live in the atmosphere of pragmatism which I have just described and who, whether consciously or not, regard their religion from a utilitarian point of view. According to the theological tendencies and the milieu in question, religion aims at making men better, or at the other extremity, of offering them salvation while clinging the more rigidly to the doctrine of original sin because of the very contrast with the general atmosphere of success. I can still see myself pacing up and down the walks of a teachers' training college with a teacher of sociology, a very intelligent young man who had been much troubled by my saying in conversation that Christianity was of a different essence from the moral law, however noble that law might be, and that it is unreal to pretend that Christians are better than other men. On the last point he agreed with me, then added, "What is the point of Christianity then ? I do not understand how you can go on preaching the Gospel if you believe what you say." The question of Pilate, "What is truth", did not seem to move him at all. It is hardly surprising when one considers that the choice of churches in his very small town could not possibly help him to understand that the Christian faith is anything but a subjective philosophy of life which men try hard to establish and to maintain by means of institutions, each of which offers salvation in its own fashion. It would, of course, be wrong to consider this as a wholly American phenomenon. Still, external conditions are infinitely more favourable there than elsewhere to such interpretations. Those who can in this situation witness to the living Christ — and there are many of them — evince a depth of insight and a strength of faith which is not always to be found among those who hold a similar theological position, for example in Europe. To bear witness to the truth that "man shall not live by bread alone" (which one must translate by dollars) in a town as prosperous as Houston is a very different adventure from proclaiming it in a part of the world where there are far fewer possibilities of becoming rich.*

*In many of the conversations which I had with students and in particular after Bible study, the great question that was asked was always : what do you mean when you exhort us to have a living faith as opposed to conventional Christianity ? Young people are ready and eager to get to the bottom of a matter. We spent many an hour in the dormitories late at night, trying to understand what the Gospel means. They sat in a circle on the ground or on the beds, clad in pyjamas, some of them rolling up their curls and some polishing their nails, all*



passionately interested and asking sometimes with eagerness : has life any meaning ? How often I heard that question during the months of November and December while the war in Korea was taking a direction which was dangerous for America. For the first time, facing the serious possibility of defeat, the young men who were called up for service suddenly saw a new world rising up before them. What is the responsibility of the Christian in politics ? What lies behind Communism ? Even if we admit that America is the strongest (and of this we are not at all sure), shall we be able after an armed conflict to take up our responsibility in international politics when we have not been preparing ourselves for it by years of experience ? After my return to Europe I was often asked about "war hysteria". Of course, it was obvious in the newspapers but not in the colleges except for certain hurried marriages ; the atmosphere was more that of bewilderment and questioning.

Shall we in the old world ever learn to understand before we make snap judgments ? The other day I read this sentence of André Maurois which struck me by its fairness and by the lesson which it has for us : "In France (for this read Continental Europe) when you return from America all the French (Europeans) who have not been there will be ready to explain the United States to you. In the United States a respectful audience waits for you to speak the last word about France (Europe)."

From surprise to surprise

My zig-zag journey (it was literally zig-zag!) took me to the most diverse universities, and from the heat of the South to the snow-storms of Chicago and Cleveland for the Assembly of the National Council of Christian Churches. It is impossible to speak here of all the places and friends seen in such widely differing conditions.

One beautiful day my bus dropped me in an apparently desert region of Southern Texas where I should never have been able to find my way if I had not been met by Ann Campbell, Y.W.C.A. student worker at a Negro college. As we shared our memories of the Federation conference in 1949 at Bowling Green, Ohio, we went towards Prairie View Campus, so well named as it stands there in the middle of the prairie. I wish I could have spent longer than one short evening there, while fifty students of both sexes sat round to listen to me giving news of the Federation. I had never before felt the beauty of Negro spirituals sung by a male quartette of great power. They seemed to express for me all the nostalgia and the faith of this world of the United States which is so unfamiliar to us. Later I discovered that these students who had met together had collected a very good sum of money to help their fellow students in other countries, although they are themselves far from living in comfort.

Wherever I went I marvelled anew at the kindness and hospitality which were shown me and which always went far beyond my expectations. How many of these student secretaries or other student leaders drove late into the night, or started at five o'clock in the morning, to deliver me to my next engagement, just as if it were the most natural thing in the world. This gave me the opportunity of seeing an unforgettable sunrise between Austin and Seguin (Texas). All the conceivable gradations of colour stretched across the infinitely remote horizon. Nothing was to be seen around except the cactus plants which alone can flourish in that arid soil. I shall always be grateful to the Lutheran students who invited me to their conference there, and I often think of them and of the happy days spent together whenever I open the pretty powder box which they gave me with the map of Texas on the cover. It was another surprise to leave the Provincial Youth Conference of the Episcopal students at Okmulgee, Oklahoma, carrying in triumph under my arm a rubber "shmoo" (balloon-like object which was the mascot of the conference!) and wearing rather more secretly a little gold cross, the symbol of conversations and deep experiences which we passed through together. I think perhaps that the experience of the kind which most moved me was the imaginative act of certain students of Columbia University, Missouri, when they discovered that Eric Duncan, chaplain of Westminster University thirty miles off, had been for some years my colleague on the W.S.C.F. staff. As a surprise for me they went to get him in a car so that he might be present at a meeting which they had planned for that evening. Not content with this, they deposited us both for supper in a charming restaurant outside the town where we partook of a royal repast without any bill to pay! We spent some delightful and entertaining moments reminding ourselves and each other of a thousand events that had happened in Europe between 1944-1947, while we sat comfortably eating southern fried chicken in the very heart of Missouri. The chief promotor of this escapade was not, as one might think, a student of unlimited means and leisure, but a "veteran", who worked part time in a shop and at night in the telephone exchange to earn his keep at a theological college. "There are not many telephone conversations at night so there's time to work, or else to sleep if I am too tired," he said. My very hearty thanks to him and to his friends!

### Christmas and the world conflict

"Jingle bells, jingle bells . . ." For some days the towns were all in Christmas dress, silver streamers hanging in the streets, Santa Claus in red suit and with floating beard walking all over the place, even getting out of a helicopter in the square at Fulton, although this touch

of modernism had happily not completely taken the place of the romantic reindeer and sleigh? Everywhere loud speakers roared forth Christmas carols. At the university the decorations of the dormitories and fraternity houses were at their very gayest for the balls at the end of December. The smell of holidays was in the air, and just at that moment Mr. Truman declared a state of national emergency. Christmas and the war in Korea — these were the two dominating notes, to which no one could close his ears and which none could escape. They became an obsession. Even the little magazines I bought at the stations had adapted their novelettes to the prevailing spirit. I had to speak about Christmas at Lawrence, Kansas, but how on earth was I to let them have the real message of Christmas when I was so tired that I took no note of the time and so spoke for ten minutes instead of three-quarters of an hour! It caused me a great effort to reach the assurance that God cares for this world, which was laughing and weeping at the same time and which seemed determined to run to its ruin in every part of the planet. And yet all this Christmas jubilation would not exist at all if it were not based on the certain fact that it is because God cares for the world that He sent His Son. I hope I may have at least communicated that assurance in the few sentences I spoke in the Methodist Church building in that university which stands so attractively on its hill.

And again, I was staying with the Dean of Westminster University at Fulton in the very room where Winston Churchill slept when he first pronounced the words which have more or less passed into popular language — “the iron curtain”, and it was here that I had to speak about Europe and its future. What irony!

### Journey's end

How was I ever to face an assembly of over two thousand students coming from all over the States? I had reached the stage where my brain refused to work and when only the thought of spending Christmas week with the Tuckers at Cincinnati could slightly revive me. I feel very grateful to Luther and Josephine Tucker and their charming family for the wonderful days they gave me in their house on the hill. The countryside was sparkling with snow and the gay and deeply Christian atmosphere of their home quickly set me on my feet again. It was a joy to see Luther Tucker, once treasurer of the Federation, so happily settled in the ministry of Indian Hill Church to which he had been appointed both by the bishop of his diocese and by the Presbyterian synod. It will be a pleasure to hear one day that this excellent pastor has been able to gather his flock together in the church which they are planning to build.

*A week of real happiness lifted me out of my attack of misanthropy, and the next stage was in a noisy hall at Miami University with hundreds of delegates arriving for the Y.M.-Y.W.C.A. conference. It was a joy to see once more the faces that reminded me of all the visits I had recently made and to pick up again many conversations which had been broken off elsewhere. With admirable perseverance the delegates worked far into the night in order to produce lines of policy for the activity of their movement in the next four-year period. With the enthusiasm of students they put everything to the question and formulated thousands of recommendations. (One wonders how many will be carried out!) From time to time a crisis arose, but the spirit of the Assembly was excellent, and after giving due weight to each word the following statement was produced :*

*"The basic concern of the S.C.A.M. is that the individuals within the movement may come to a commitment to God through Jesus Christ by means of worship, study and action."*

*From there came a rapid jump to the National Conference of the Episcopalian students near Detroit, which met in a beautiful Gothic college in the country. This was the end of my journey. Here too the gaiety combined with the seriousness of those who were in the throes of creating their national Canterbury Association witnessed to their deep Christian commitment.*

*Forty-eight hours more before I re-embark! Once more New York and official offices. The last evening I spent some memorable hours listening to records of musical masterpieces with Paul Converse of the Student Volunteer Movement. After that came the return to the deck of the Queen Mary, as she set forth on her pitiless course of pitching and rolling across the Atlantic.*



## BOOK REVIEWS

---

HE CAME DOWN FROM HEAVEN and THE FORGIVENESS OF SINS ;  
THE FIGURE OF BEATRICE, by Charles Williams. Faber and  
Faber, London, 16s. and 15s. respectively.

The re-issue of these three works of Charles Williams, the first two of which, previously published separately, now appear in one volume, together with that of *The Descent of the Dove*, makes an appropriate occasion for an attempt to introduce this important but so far too-little-known writer to readers of *The Student World*. Charles Williams was a man whose work lay in so many fields of literature that it defies summary in anything less than a full-length study. A lay theologian, surely the most significant that the Church of England has produced in our time, a poet, perhaps a major poet, whose influence is clearly to be seen in most of the younger English poets now writing, a literary critic, a poetic dramatist who conveyed the Christian reality in action and image, a novelist whose "spiritual shockers" turn on the war between good and evil and grip the reader with the fascination of detective stories, a man without university education, whose working life was spent as a reader to the Oxford University Press, he became at the end of the war a lecturer in English literature at Oxford University, and was honoured by that university with the degree of M.A. Until his death in 1945 he was the spiritual and intellectual centre of a mainly Anglican group which included C. S. Lewis and Dorothy L. Sayers. The accounts of his friends testify to his spiritual stature ; clear indeed from his writings, it seems to have been deeply attractive to those who knew him best. At present his work is gaining in popularity and esteem among a circle of people of very different backgrounds and interests, some Christian, some not. They are drawn, no doubt, to different aspects of his work ; but that work in fact forms a unity which makes it difficult and indeed illegitimate to separate one aspect of it from another. To understand his poetry and his plays one needs to study his theological works ; yet the latter are themselves not fully understood without the embodiment which their themes find in the novels and poetry.

However, the root of all the work of Charles Williams lies in his vision of the Christian faith. It is the vision of an Anglican, for it

was in that church that Williams, after a period of seeking and confusion, found his spiritual home. We can hardly say that Williams was a typical Anglican, for such a man is never typical. But it is still true that he could hardly have belonged to any other church, with the possible exception of the Orthodox. He belongs to the Catholic tradition of the Fathers, more than to the mediaeval development of the West. Poetically, at least, the image of Byzantium came to mean more to him than that of Rome. But neither is he in the Greek tradition solely, for his positive view of the state belongs to the West of Dante as much as to the East of Byzantium. In fact he belongs to that characteristically Anglican form of the Catholic tradition, which is a confluence of elements of both West and East with the Scriptural insights of the Reformers. But Williams' vision is the fresh vision of a poet, a poet living, like all poets, from a tradition, but still seeing things anew for himself. He is again Anglican in that this vision, unfolded in a more or less systematic way in the works now under review, together with *The Descent of the Dove*, called by its author a history of the Holy Spirit in the Church, does not seek to be anything other than that of the Church. A writer more orthodox, both in intention and achievement, would be hard to find. But there is no doctrine treated by Williams which has not had cast upon it some new light, of a kind that it has received from no other writer known to us. He penetrated with a peculiar depth of perception and diversity of implication into the central truths of the faith, and expressed them in striking images.

Some impression of these images, through which the faith became luminous to Williams, may be conveyed by the chapter headings in *He Came down from Heaven*. Thus, "The myth of the alteration of knowledge" is the title of a chapter which sketches an illuminating treatment of the Fall of man, a theme which together with that of the next chapter, "The mystery of pardon and the paradox of vanity", is developed at length in the second long essay in this volume, *The Forgiveness of Sins*. "The precursor and the incarnation of the Kingdom" stands for the very centre of all, the coming of Messiah, and His inauguration of that web of relations which is the Kingdom of Heaven, whose beginning here and now gives meaning to all human life. "The theology of romantic love" is a surprising title for a chapter which is none the less liberating, since it is an attempt, not to be romantic about theology, but to be theological about romance, to see the Christian meaning of an experience which, in one form or another, happens to most people at some time. *The Figure of Beatrice*, a work at once of literary criticism, theology and spirituality, takes up this theme in a full-length study of the most complete working

out that it has received in European literature, in the works of Dante. The two final chapters of *He Came down from Heaven*, "The practice of substituted love" and "The city", take us deeper still into the Christian mystery.

In these two chapters we are led into what is perhaps the centre of Williams' thought, what he calls in *The Forgiveness of Sins* and elsewhere, *the co-inherence*. Dogmatic theologians will recognize the term; it comes from the theology of the Trinity, being the Latinized form of the Greek word *perichoresis*, the mutual indwelling of the divine Persons of the Trinity. Williams applies it with originality and insight to the relationships of human beings with one another and with God in the Kingdom, this Kingdom which is to come, but also is now, which really exists, and in flashes and moments discloses itself in the structure of ordinary human life, as its underlying, "arch-natural" reality. The sin of Adam broke up the co-inherence of man and man, and man and God, substituting for it incoherence. Messiah came to restore the co-inherence by the supreme act of substituted love. He commanded and empowered us to love one another, even as He loved us. "To love is to die and live again; to live from a new root." "We are to love one another *as* He loved us, laying down our lives" (for love, as we have just seen, is a kind of death) "*as* He did, that this love may be perfected. We are to love each other, that is, by acts of substitution. We are to be substituted and to bear substitution. All life is to be vicarious — at least all life in the Kingdom of Heaven is to be vicarious." (*He Came down from Heaven*, p. 86.)

Williams carried very far the implications of St. Paul's injunction to bear one another's burdens, and so fulfil the law of Christ. He believed that it was a literal possibility, and indeed the very nature of human life, "a law of the universe", that we should bear each other's burdens, whatever they might be, even griefs and fears. The opportunity of this "exchange", as he called it, is constantly being offered to us; whether we recognize it or not, we live on others, and they on us, in every imaginable sense, just as all live from the death of Christ, in substitution for us. We are continually offered the opportunity of taking up the burdens of others deliberately, in Christ. We can do it by an agreement with others — it is "like carrying a parcel instead of someone else", as he puts it in one of the novels, *Descent into Hell*.

"It is perhaps in this sense also that Messiah said: 'Deny the self, take up the cross, follow me'; it being admitted and asserted that the crucifixion itself is His. He flung out those two seemingly contradictory assertions, He who was so rich in contradictions: 'take up

the cross', 'my yoke is easy, and my burden is light'. It is not until the cross has been lifted that it can be a burden. It is in the exchange of burdens that they become light. But the carrying of a cross may be light because it is not the crucifixion . . . The one who gives has to remember that he has parted with his burden, that it is being carried by another, that his part is to believe that and be at peace ; . . . The one who takes has to set himself — mind and emotion and sensation — to the burden, to know it, to imagine it, receive it — and sometimes not to be taken aback by the swiftness of the divine grace and the lightness of the burden. It is almost easier to believe that Messiah was probably right about the mysteries of the Godhead than that He was merely accurate about the facts of everyday life. One expects the burden always to be heavy, and it is sometimes negligible ; which is precisely what he said." (*He Came down from Heaven*, pp. 88-89.)

Our first reaction to such a doctrine is that it seems dangerously presumptuous. The notion of presumption disappears when we realize, first, that for Williams, we are dealing not with something that we can choose or reject at our pleasure — indeed the rejection of the co-inherence is of the essence of damnation — but with a law of the universe : the co-inherence is the world as God has made it and redeemed it, and all our joy lies in living in it so. Secondly, intelligence is needed, in this matter as in all others : our capacity to bear burdens is limited by those we have already accepted, as part of our normal responsibilities in life. Thirdly, what else is lending a book, or intercessory prayer, but precisely this kind of exchange, the practice of substituted love in the "web of glory" which is the co-inherence ?

In the image of the City, taken from the Apocalypse, Williams saw the pattern of charity in the co-inherence of each with all, which is the Kingdom, the Church, and also the State — human life as it really is, though because of our sin, we do not often know it. The image of the City, the co-inherence, is simply what the Creed calls the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting : it is the pattern of the New Creation, fulfilling the intention of the old. What is original in Williams' thought is, as we have said, primarily the depth of perception and the diversity of implication with which he sees the Church's faith. But there is also an important and far-reaching originality, as it seems to the reviewer, in Williams' conception of the "arch-natural", which he applies to all these realities, summed up for him in this image of the City. The arch-natural is neither the natural nor even precisely the supernatural, in scholastic terminology.



For Williams, the relation between creation and redemption, between nature and grace, is much closer than for either "catholic" or "protestant" theology in most of their familiar forms. He thinks of them as interpenetrating each other, in fact as *co-inhering*. The arch-natural stands, no doubt, for redemption and grace, but neither as the upper layer of a two-storied reality, as in Catholic theology, nor as something which exists only where nature does not, as often seems to be the case in "protestant" theology, but as something that is more *natural*, in several senses of the word, than what we think is nature. The inmost and hidden reality of nature is grace, grace which discloses itself from time to time, piercing through the unnatural refusal of the co-inherence in which we sinners normally live. It discloses itself of its own choice, not through our efforts; but when it so appears, a choice is presented to us, a new life is offered. Particularly does this disclosure of grace take place in the romantic vision, treated in *The Figure of Beatrice*. The romantic vision is not confined to the experience of romantic love between the sexes, though this may be its principal and most common form. It exists also in relation to poetry, and even to politics. All three of these forms are found in Dante himself, and no doubt there are many other forms, not treated in Dante nor in *The Figure of Beatrice*.

As a poet and literary critic, Williams is known as a rehabilitator of the romantic view of life, so much under a cloud in modern literature. But when we come to see, in *The Figure of Beatrice* and in his poetry, what Williams means by "romantic", we shall find, if we follow him, that we have to modify drastically the conceptions we may previously have held both about romantic literature and about romance itself. William's romantic theology looks a great deal more like what we think of as classical. Look at the connotations which the word has for him — it suggests lucidity, pattern, "geometry" as he called it, and the good of the intellect, just as the word "glory", which appears again and again in his writings — indeed he spoke of his work as a study of the doctrine of glory — means to most of us a kind of mazy bright blur, "whereas the maze should be exact and the brightness should be that of a geometrical pattern". The disclosure in the romantic vision of the heavenly glory of the beloved — that is, the glory which she is actually destined to wear in heaven — may be the beginning of a new life, of a way of the spirit which Williams calls the Way of the Affirmation of Images. It initiates a state which we may call one of adoration, and the romantic Way is simply the development of this state of adoration until it has become the universal charity of the Kingdom. It is here that Williams' doctrine of the arch-natural safeguards him from illusions. We are

not dealing here with a natural theology, or a source of redemption outside Christ. The arch-natural glory of the beloved can rightly be affirmed as an image of God, because it is the beloved seen as she is and will be in the will of God, in her place in the Kingdom. On this basis Williams builds up a whole spiritual doctrine, of a way of the spiritual life other than that followed by the negative-way saints, who have written most of the classics of the spiritual life, a way to which the majority of us, in our secular vocations, are actually called, yet about which little has been written. Williams thought that the one great classic of the Way of Affirmation was the *Divine Comedy* of Dante.

In thus developing a theology and practice of the Way of Affirmation, Williams is not decrying the other Way, in which all images are rejected ; on the contrary, while each of us is no doubt called to one Way rather than the other, we cannot neglect or despise the Way to which we are not primarily called. The two Ways owe "courtesy" (one of Williams' most characteristic words) to one another, and this "courtesy" will sometimes take the form of the adoption of the "techniques" of the other. Indeed the two Ways co-inhere, and are necessary to one another, as well as to the Church. Without the necessary admission of an element of the other, each of the Ways can become demonic. Without an element of the rejection of images, the Way of Affirmation becomes idolatry ; without an element of affirmation, above all the affirmation of God himself, the Way of Rejection can become something even more demonic than idolatry, the desire of inhabitants of Hell itself to drag down with them into the void everything that God has created, and even, if it were possible, God himself. But free from these and smaller perversions of themselves, the two Ways belong together, and have a common aim, the "in-Godding and in-othering" of the soul.

There is much more in Charles Williams, and even in these two books, than even this very lengthy review has been able to convey. It is however to be hoped that it has been successful in conveying to the reader a little of the doctrine, and perhaps something of the manner, of Charles Williams, and to suggest how many aspects of human life become more meaningful, more easily connected with our faith, in the light of his vision. If the reader turns to the works, his task will not always be easy. Williams did not always attain to that lucidity which he affirmed. There are real difficulties of style, and they do not proceed only from the unfamiliarity and profundity of what Williams had to communicate. But these difficulties and even occasional irritations should not prevent him reaping the rewards that are to be found in these and other works by the same author,

extending from high doctrine to touches of wit, from perceptive literary criticism to the wisest of practical advice, thrown off in parenthesis, for the conduct of the spiritual life, for the "techniques" of life in the co-inherent web of glory.

W. N.

A SOLOVYOV ANTHOLOGY, edited by S. L. Frank. Student Christian Movement Press, London. 18s.

Vladimir Solovyov, one of the greatest Russian thinkers of the nineteenth century, is so far known to the English-reading public by little more than name. A few readers, no doubt, specially interested in Russian Orthodox thought, or in the particular themes of Solovyov's writing, may have come across *The Meaning of Love* or the *Lectures on God-manhood*, and others may have heard of him as a forerunner of the ecumenical movement, and in this connection of the puzzling incident of his taking communion in a Uniate Church. The present volume provides us with a much fuller and more accurate insight into the work and significance of this exceedingly important writer. The late Professor Frank has arranged for us a selection of his most important writings, designed to give us in the space of a single volume the core of Solovyov's thought. He has also provided us with an extensive introduction to the extracts, giving some account of the life and thought of Solovyov, together with his own judicious assessment of the man's significance for the present day. In one of the appendices he attempts from the best information available to clear up the suggestion that Solovyov's communion in a Uniate Church implies that he became a convert to Roman Catholicism.

The extracts contained in this anthology deal, first, with God and man — with the idea of God-manhood, a new category in the philosophy of religion, which starts not from God and man in unbridgeable separation from one another, but with the fact of their union in Christ ; then with the Church of Christ and the problems of Christian unity ; with the meaning of beauty and of love ; with philosophical questions of morality, legal justice, and politics, while the last section of the book is devoted to "A short story of antichrist", a remarkable and prophetic fragment. The diversity of these subjects indicates something of the range of Solovyov's thought. His significance for today derives in the main from three elements in this great range.

The first of these elements is one that may seem strange and even highly questionable to western and especially Protestant readers.

It is that of speculative religious philosophy, and in particular the notion of God-manhood, which while based on the historical fact of Christ, becomes a category in philosophical theology which can be widely applied and used as a basis for further deductions. Closely allied to the notion of God-manhood is that of "St. Sophia", as Solovyov called it, based upon mystical visions which he had himself, and denoting approximately the unity of the created world as it is in God, which had for him the personal and female character of the figure of "St. Sophia" in his visions. "St. Sophia", or Holy Wisdom, is in some sense a link between creator and creation, the creation in its divine aspect, particularly as an "all-unity", more real than the separation and break up into parts of creation as we know it phenomenally. Professor Frank in his introduction does not hesitate to use of these speculations the words "gnostic" and "theosophical". We wonder whether they are for him, as for the reviewer and no doubt for the majority of his readers, terms of condemnation. However, profound and well-based as may be the instincts which cause us to view thinking of this kind with suspicion, as leading away from, not unfolding, the themes of the Word of God, we shall be well-advised to hesitate long before we pronounce our anathemas. The notion of Holy Wisdom is after all not alien to Holy Scripture, and what is important is not how it got there but the fact that it remains in the canon. Even the categories of God-manhood, essentially gnostical and speculative as they may at first seem to be, have the great merit of being based not upon philosophical ideas of the absolute transcendence of God, but upon the fact of the Incarnation, surely the preferable starting point. We ought rather to ask whether this kind of thought is not after all a legitimate branch of theology, of the sort termed by Professor D. M. MacKinnon, at a recent conference of the Federation, "colonization", a kind of imperialism of the Word of God, which takes over and exploits for its own purposes the philosophical activity of men. From another point of view, students of ecumenism, and especially of Orthodoxy, cannot afford to ignore these themes of Solovyov's thought, since they have had so profound an influence in our own time on men of the stature of Berdyaev and Bulgakov.

The second of the elements of Solovyov's thought which, as it seems to the reviewer, are of principal importance for the reader today, is his profound ecumenical insight, coming from a period before the ecumenical movement we know today had begun. Another reason for not ignoring the philosophical-theological themes to which we have already alluded is that Solovyov's ecumenical thought, so much more congenial to us on the surface, is closely bound up with



and, it seems, largely based upon, these same themes. Particularly remarkable is his clear grasp, long before they had been tested in much practical experience of which we have the benefit today, of the basic spiritual principles of ecumenism. Though at first his real interest is confined to Orthodoxy and Roman Catholicism, he clearly sees that the essential of ecumenism is the recognition of the underlying and given unity of the One Church, which our historical schisms cannot destroy. The problem of ecumenism is not to create unity, for this has been done by God in Christ, but to manifest it according to His will in history. Thus we cannot enter into properly ecumenical relations with anyone, that is to say relations directed to the restoration of unity between separated Christians, unless we are first convinced that they in some sense belong to the one Church of Christ. But when fellow members of the one Church of Christ are divided, it follows that neither side can seek the mere conversion of the other, but must see at least a relative justification in Christian truth for the position taken up by the other, and must therefore in a spirit of penitence and humility seek to discover what elements in the one revelation of Christ each is affirming even if obscurely, and therefore the place of each in the one Church. There can be no ecumenism without the recognition that the schisms with which we are dealing are *within* the Church, and that therefore both sides have sinned in bringing them about. It is surely the evasion of this crucial issue which leads to so much confusion and hesitancy in reunion negotiations. We can get nowhere until we know whether our problem is to unite heretics and schismatics with the Church which we ourselves embody, or whether being on each side schismatics, yet thereby not cut off from the grace of Christ or the *koinonia* of the Spirit in His Body, we have in penitence to seek re-integration into the fulness of the historical unity which we have forfeited. It is much to be wished that the clear insight of Solovyov, that the essential and permanent unity of the Church subsists in spite of our historical divisions, were more widely shared in his own communion, or for that matter in that of the reviewer.

The third element in Solovyov's thought which seems of especial interest and relevance for our time is his rediscovery of eschatology, here represented by "A short story of antichrist". This third element in his thought is closely linked with the second, just as the second is with the first, though by the time he came to this phase in his development, at the end of his life, his view of both the first two subjects had been profoundly altered, not least by precisely this eschatological and prophetic vision. An eschatological view of history and of the Church is no longer a novelty to readers of *The Student*

*World* today : it was something of a novelty at the end of the nineteenth century when Solovyov discovered it. Solovyov had what many would call an extremely pessimistic view of the development of world history leading up to the end. He took with much greater seriousness than do most of us who today claim to think eschatologically the predictions of our Lord and of the Apostles about the anti-Christ, about the times of terror and persecution for the Church which would precede the Second Coming of our Lord, about the deceptions into which even the elect would be tempted to fall, and that enigmatic and somewhat terrifying question uttered by our Lord : "Shall the Son of Man when he comes find faith upon the earth ?"

But this eschatological "pessimism" did not lead Solovyov, as it does some others who may share it today, into a neglect of the concern of the Church for the whole of life. He affirmed, as strongly as he had in the days when he had shared the liberal view of progress, the necessity of witness and action in politics, culture and similar realms. Only he stressed that this commitment need not hope for lasting results on the plane of world history. It required a heroic struggle, based upon faith in the return of Christ.

There are no doubt defects in this view, at least in Professor Frank's presentation of it in his introduction — for he does not give us sufficient extracts on this point from Solovyov himself to check his own interpretation. An "un-dialectical" stress on the sayings about the world lying in the Evil One can lead to a very superficial equation of all that is in the Church with light and truth, and all that is outside its visible borders with darkness and evil. Such an equation sometimes seems to lurk not far from the surface of the thought of Orthodox one has encountered. But do those of us who would wish to stress more positively than Solovyov the cosmic significance of the Incarnation and the death and resurrection of Christ take with sufficient seriousness the more "pessimistic" sayings to which he draws our attention ?

This anthology is a very welcome one. Many of us will profit much from the encounter which it makes possible to those who do not read Russian — and unfortunately this means the greatest part of the ecumenical movement — with the thought of this great Russian theologian, philosopher and prophet. We shall find much in it to agree with and much no doubt that will raise in us the strongest disagreement. But we shall be dealing with no negligible opponent, and even disagreement with such a man can be more fruitful than agreement with those of lesser stature.

W. N.

EXISTENTIALISM AND CHRISTIAN THOUGHT, by Roger Troisfontaines, S. J. Introduction and translation by Martin Jarrett-Kerr, C. R. Adam and Charles Black, Dacre Press, London. 4s. 6d.

This little book, translated from a French work which has already been through two editions and has been translated also into German, Spanish and Japanese, comes to the English-speaking reader with the commendation of its success in countries where existentialism is more often met with as living thing than it is in our countries. The translator has done an excellent job, and while he has not completely rid his style of the Gallicisms which cling so easily to the writing of anyone who is accustomed to reading much French, he has given us a clear and readable book. He has also put us in his debt by adding to the book a glossary of the technical terms used in it, which will be most helpful to the reader of this or any other work on existentialism.

The first part of this book is an examination of existentialism as a philosophy of subjectivity, in contrast for example to Thomism, with its strong stress on objectivity. The writer claims for existentialism the right to be regarded as philosophy, over against those who would restrict the term to the philosophies of objectivity. He believes that we need both kinds of philosophy, though individual thinkers will be drawn to one rather than the other. With the aid of an analysis of types of human character, he seeks to show that the choice of a type of philosophy, whether of subjectivity or of objectivity, is based upon the character of the thinker in question. Existentialist philosophers are as a rule "inactive-hyperemotionals" (*surémotifs-inactifs*). In this temperamental orientation Father Troisfontaines sees both the common trait and the root cause of the thinking of these philosophers. But this temperamental orientation does not explain away existentialism. It corresponds to aspects of reality which are missed by those who adopt the objectivist approach. This approach to philosophy through subjectivity is then shown in the thought of a number of leading existentialist philosophers, and a definition of existentialism is sought in the search for the significance of being through a return to the individual in his freedom.

The second part of the book attempts the comparison between existentialism and Christian thought. It is rightly pointed out that Christian thought itself is independent of any philosophical system, and must remain independent, even from categories which have become hallowed by long tradition, such as the scholasticism of the author's own confession. In its fulness the Gospel transcends the

opposition of subjectivity and objectivity. Thus Christian thought can welcome the concrete method of phenomenological description employed by existentialism, and its insistence that truth must be lived, as also its assertion of human freedom. In fact, existentialism has a considerable contribution to make to Christian thought: it can become *a* Christian philosophy — not *the* Christian philosophy, as the independence of Christianity from all philosophies makes clear. But existentialism does not necessarily lead in this direction. There are two trends, two directions which can be taken by one who accepts the basic insights of the philosophy of subjectivity: one leads in a Christian direction, a historical, personalist philosophy of the concrete, an incarnational philosophy, the other in the direction of an atheist refusal of all communion with man or God. It is at the point of comparison with Christian spirituality that the contrast between these two ways comes most clearly into view.

At least one reader found this small book illuminating and suggestive. It helped him to understand why the existentialist vocabulary is more and more permeating the thought as well as the words of Continental Christians, both "protestant" and "catholic", and confirmed him in the view that the insistence on the concrete, shared outside the Church by Marxists and existentialists, is one which Christians are even more bound to make, because it is fundamental to the Hebrew-Christian faith in the living God, Who acts in history, and in the person of His Son, entered history Himself, to redeem man who lives in history, who when he loses touch with the concrete so often loses touch with that to which God is calling him to attend.

W. N.

THE GOSPEL OF GOD, by Anders Nygren. Student Christian Movement Press, London. 6s.

This book was prepared as a pastoral letter from a chief-pastor to his fellow ministers. This reviewer is delightfully struck by the fact that, in the setting of a highly "institutionalized" church, the Bishop gives such an unstatic characterization of the ministry as is embodied in these words of his own: "We are heralds, that and nothing else." Men have wanted the clergy to be above all mystagogues, instructors, religious virtuosi, propagandists, spiritual guides, etc. But these are all derivative. "We are heralds, we are ambassadors — that is the 'sacredness of our call', and likewise that which puts us in our proper place."



The subsequent chapters in this little book help us to look at the several aspects of the ministry from the orientation point of this Gospel apart from which the herald is nothing in particular.

There is nothing which many Protestant Christians fear more than any mention of our cooperation with God in the work of salvation. Nygren shows forth with clarity and force that the minister's central task is the bearing forth of the Gospel concerning Christ. True, God has accomplished everything — but still something is lacking until this Gospel has reached out to all. God has bound His work up with our work. It is not a question of man's claiming too much importance to himself, because the Lord says, "Go forth. Lo, I send you."

This "theological-devotional" book is certainly a message for all ministers, theological students and Christians, not for perusal but for use in meditation and self-reflection.

K. H. T.

**HALF OF LIFE OR ALL OF IT.** Introduction to Bible study — a discussion pamphlet. World's Young Women's Christian Association, Geneva, Switzerland. Sw. Fr. 0.75 ; rs. ; \$0.20.

When the Federation published *A Living Record* in 1949, we hoped very much that it would stimulate further discussion of the Bible and Bible study among young people. The first response has come from the World's Y.W.C.A. in the form of a very attractive small booklet written by Miss Winifred Galbraith. As we turn its pages we meet situations and people painted in such a lively and original way that the old stories of the Bible constantly become alive and actual for us. The author has a real gift for presenting a panoramic view of historical events and their significance in the plan of God. It makes the reading of this book extremely easy and pleasant and stimulates us to read further into the Bible itself, in order to come to know this book which the author presents as so relevant for our every-day life.

After a general introduction on "What has the Bible to do with me?", "What is the Bible?", and a few pages on the different approaches to the Bible, the scene is set for the entry of the great host of biblical characters — recorders, philosophers, story-tellers, singers and visionaries — who prepare the way for Jesus of Nazareth, who is followed by the witnesses, Paul and Luke, and the Gospel writers. The pamphlet also contains an historical list of the books of the Bible, specimen Bible studies, and a very helpful bibliography of both French and English publications.

One of the great values of this little book is that it is written with those outside the Christian Church in mind. As the author herself says of the booklet: "It starts with our need to find an answer to our problem about life; and just that desire, which the biologist or the anthropologist might call an instinct of curiosity, is seen by the religious mind to be the action of God — or in technical religious terms, the work of the Holy Spirit. The one presupposition (which is also the presupposition at the basis of all scientific enquiry) is that there is truth to be discovered somewhere. With that and a willingness to try and enter into the experience of those who say they have found an answer, we begin our search, testing the convictions which the writers say they found, by the facts of our own experience and the experience of others. To those farther along the way it may seem a minimum of equipment, but if this equipment includes honesty and humility we can at least begin.

"We go then to the Bible to see if it will answer our deep questions about life and, with as little historical explanation as possible, we let the men and women of the Bible speak for themselves, taking the writers in a more historical order than they are arranged in the Bible, and trying to understand what they were trying to say in the literary forms in which they wrote."

We may not be completely satisfied with such an approach, but because of her deep faith the author leads us step by step before the mystery of God's action in history and in Jesus Christ, so that we shall want to go further in our reading about the Bible. Whatever our approach may be, however, I think that no one should miss the opportunity to read this remarkably well-written booklet which, thanks to its originality and freshness and the wide historical knowledge of its author, will bring the Bible alive for students who hesitate to open a book which they believe to be dull and difficult. Miss Galbraith has shown that neither of these adjectives can be rightly applied to the Bible.

M.-J. DE H.

THE CHURCH AND HEALING, by Carl J. Scherzer. The Westminster Press, Philadelphia. \$4.00.

"Medicine and religion have gone 'hand in hand' more or less since the dawn of history." This is the main theme of this book. It is the author's purpose through the medium of history to tell why the Church is actively engaged in medical work.

With a brief background of Roman medical practices the picture of the early Christian community arises: "And they cast out many

devils, and anointed with oil many that were sick, and healed them (Mark 6 : 13). The description of the work of the early Church in the field of healing and care of the sick, in comparison with non-Christian beliefs and methods in medicine at that time, gives one a clear understanding of Christ's singular place as the originator of charitable healing of the sick. Interesting excerpts from the Apostolic Constitutions and other writings of the apostolic and post-apostolic periods, concerning the ordination of deaconesses, work done by widows and the work of virgins, show the expanding force of Christ's influence in this field. In these days of irresoluteness about mission enterprises and charity projects, it is refreshing to read about Fabiola and Paula, the first wealthy widows to forget position and give their lives and wealth for the poor sick for Christ's sake.

In view of the major part played by the Church in the care of the sick in medieval times, it is disappointing to find only brief mention of the many orders that arose for this purpose. While this book is not a history in that sense, aiming rather at following the history of the practices related to healing in the Church, such as confession, laying on of hands, anointing with oil, and others, one at times feels rather too rushed through history for the sake of finding these threads linked with Church healing. Certain theological emphases at the time of the Reformation — predestination, for example — are mentioned with regard to their therapeutic value, and considerable attention is given to the practice of faith healing in Church history. Here again, it is a survey rather than a study. For those interested in modern faith healing there is a section on Roman Catholic healing shrines with details about the cures effected.

The latter part of the book is written from the American setting. One chapter is given to Christian Science and its founder, Mary Baker Eddy. This continues the story of faith healing in quite a new line from the healing shrines mentioned above. There is also information on the New Thought and the Unity Movements, both outgrowths of Christian Science. "If one uses the mind to see God, these thoughts kill disease microbes," says the author in describing the teachings of the Unity Movement. The Emmanuel Movement is different in that it developed within an established church, the Protestant Episcopal, and the chapter devoted to the work of Dr. Elwood Worcester, its founder, and his associates, well-qualified Christian medical men, is perhaps the best example of the established church and modern medicine working together in healing. "In all this it was Dr. Worcester's purpose to return to the great principles on which Jesus, Paul, the Apostles and the early Christian teachers relied, that is, using the best scientific knowledge at his command and

applying the principles of Christian living." An interesting single example of a modern healing ministry is that of the Rev. John Banks. An ordained priest of the Episcopal Church, he makes use of modern medicine, laying on of hands, anointing with oil, direct prayer, and silence, and emphasizes the place of conversion, confession, the Word of God and the Sacrament of the Lord's Supper as healing media. Though he has worked in this field for over thirty years, it was not until 1947 that he organized the Order of St. Luke the Physician which is "for those who make spiritual therapy a regular part of their ministry", whether in the Church, in psychology, or in medicine and nursing.

For those interested in the American scene, faith healing as practiced in some of the more exotic sects, such as that of Father Divine and the "snake handlers", is described. "One place where the Church has been most hesitant is in fulfilling the Lord's command to heal the sick (Matt. 10 : 8). Because of its hesitancy, cults and sects have to a large extent taken over spiritual healing." But there is also an introduction to the Commission on Religion and Health of the Federal Council of Churches and the rapidly developing chaplaincy programs in hospitals (Mr. Scherzer is a hospital chaplain), which are signs of a growing consciousness in the Church of its responsibilities in this realm. "And these signs shall follow them that believe ; in my name... they shall lay hands on the sick, and they shall recover."

ELIZABETH BRIDSTON.

NEAR EAST PANORAMA, by Glora M. Wysner. The Friendship Press, New York City. Cloth, \$1.50 ; paper, \$1.00.

INTRODUCING ISLAM, by J. Christy Wilson. The Friendship Press, New York. Paper, \$0.60.

ASSIGNMENT : NEAR EAST, by James Batal. The Friendship Press, New York. Cloth, \$1.75 ; paper, \$1.00.

These three short books on the Near East together provide an excellent survey of the economic, political, cultural and religious life of this generally little known part of the world and of the influence which missionary work has had upon the people of these countries.

"It is my earnest hope that as you read, you will recognize these Near Eastern peoples as neighbours who are confronted with many of the same problems that confront us, and that you will come to love them and want to know them better." In the foreword to the first



book the author has thus stated its purpose, adding that the book tells "only a small part" of the whole story.

Miss Wysner has dealt with all the "Near Eastern" countries included in the area extending from North Africa to Iran and the Arabian peninsula to Turkey. She opens her panorama by citing anecdotes about typical people from several countries in order to create human links. The chapter, "Oriental Carpet", introduces each country very briefly by giving important historical and cultural facts. In the following two chapters she introduces the three monotheistic faiths which were born in this area and gives a survey of the political and economic life of the Near East. Against this background, cultural, historical, religious, political and economic, the author tries to depict the unrest of the masses, the aspirations of the students and the needs of the people.

In the appendices one finds valuable source material, namely a gazetteer listing all the small countries of this vast area with statistics on area and population ; a glossary of terms ; a historical chart of the Eastern churches ; a list of organizations doing Near Eastern work, and a selected reading list.

For the reader who has not visited the Near East or has had little contact with its peoples, the book may be somewhat confusing because it compresses a great many names and much information into a few pages. On the other hand, because of its wide scope, it should stimulate a desire to read some of the books in the bibliography. Human interest details make for pleasant reading and convey the spirit of the peoples. It can be well recommended to prospective visitors to the Near East, as well as to the individual who would like to study the area and does not know where to begin.

\* \* \*

The title sums up both the contents and purpose of *Introducing Islam* : to introduce to the novice one of the world's great monotheistic faiths. It gives a biographical sketch of Mohammed, the founder of the faith, and a historical survey of the conquests of his followers. The faith and practice of Islam are dealt with in one chapter describing the "pillars" of Islam and giving a one-page outline of Moslem doctrine. Mr. Wilson concludes with some statistics and facts about the world-wide aspect of Islam and its challenge to Christian missions. It is an excellent little book and especially useful for promoting interest in missionary work among Moslems.

\* \* \*

*Assignment: Near East* is primarily the story of a young American discovering what his fellow countrymen, while serving as missionaries, have done in the Near East during the past years and the influence this work has had in many areas. James Batal, the son of Christian Arabs who came to the United States from Lebanon, spent a year and a half during World War II in the Near East on a government assignment, during which time he also collected the material about missionary work used in this book.

Mr. Batal writes an interesting, personal story about his contacts with missionaries and nationals who have been influenced by missionaries in Turkey, Iran, Egypt and other Near Eastern countries. He began his "assignment" with the idea, unfortunately held by many lay people, that missionaries are "long-faced creatures with sour personalities and preachers simply of words". However, soon after his initial contacts with the "products" of mission institutions at Cairo, his negative opinion was changed and a positive evaluation of missionaries and their work grew in its place. He gives a historical survey of Near Eastern missions and describes the various kinds of work which they carry on: education, medicine, literacy, social service and direct evangelism. The book is very well illustrated with excellent photographs.

In reading the book one gets the impression, with one or two exceptions, that only Americans have carried on successful missionary work in the Near East, but I am sure it will serve its primary purpose well: creating interest among Americans for the work their churches are carrying on in this area. It also presents a definite challenge to young people to carry on this great work and thus should be recommended reading for any "student volunteer" or student interested in committing his life to foreign missions. Non-Americans must allow for the strong American bias.

PEARL HOFFMAN.

THE LORD'S PRAYER, Hugh Martin, D. D. Student Christian Movement Press, London. 7/6.

Dr. Martin, with whose helpful books most S.C.M. friends are familiar, has given us a compact but fruitful devotional exposition of the Lord's Prayer. Through the ages Christians of many traditions and many lands have found in this prayer — "a compendium of all Christian prayer", as the author defines it — an inexhaustible source of spiritual richness. But often, because of its frequent use or

misuse, we tend to take it for granted, failing to realize "its far-reaching affirmations and searching demands", as Dr. Martin puts it. This little book will help to make us more sensitive to them.

After each section of the prayer there is a happy combination of devotional and critical exposition, a series of seven daily Bible readings and selections of prayers from various sources. One of the most illuminating sections of the book is the discussion of the distinctive elements of the Lord's Prayer in comparison with Jewish patterns. Another excellent section is Dr. Martin's indications of how "give us our daily bread" is related to Christian obedience in common life and "involves politics, social planning, international co-operation". Many worth-while books have been written on the Lord's Prayer. This one shows that it is still a fertile subject for the imaginative and sensitive contemplation of Christians.

K. R. B.

LUTHER'S PROGRESS TO THE DIET OF WORMS, 1521, by Gordon Rupp. Student Christian Movement Press, London. 9s.

This is another contribution from the growing group of Luther scholars in Britain. Mr. Rupp, who was the author of a brilliant little pamphlet defending Luther from a polemical war-time book, *Luther — Hitler's Ally*, discusses some of the key bibliographical and theological points in Luther's early development. While this volume does not add much new to present Luther studies, it does, as a "short sketch", provide a good introduction to some of findings of recent Continental research, and may stimulate those relatively unacquainted with Luther to delve further into his life and thought.

K. R. B.

THE KINGDOM AND THE POWER, by Paul S. Minear. Westminster Press, Philadelphia. \$4.50.

This book is an exposition of the New Testament faith offered in the language and thought form of the New Testament itself. The author does an admirable job in showing forth the original scope of the New Testament Gospel as well as its implications. He succeeds in giving the reader a view of the Gospel in its wholeness and integration with the Lamb Who is to take over the Kingdom and the Power as its centre.

K. H. T.

## BOOKS RECEIVED

*The Dartmouth Bible*, an abridgement of the King James version, with aids to its understanding as history and literature, and as a source of religious experience. Edited by Roy B. Chamberlin and Herman Feldman. Houghton Mifflin Co., Boston.

This abridged edition of the Bible, including the Apocrypha, is "designed to be read, enjoyed, and understood not only by the intelligent layman who is discouraged by the length and obscurities of the usual editions, but also by the more serious student who welcomes an accepted and usable working text". The length of the text has been reduced by half, and is presented with modern paragraphing and helpful sub-headings. The order of some of the books has been changed with the Prophets and Pauline Epistles arranged in chronological order. The scattered sayings in the Book of Proverbs have been classified according to subject matter, and the four Gospels have been interwoven "to provide an unbroken account of the life of Jesus and to make more apparent the scope of his teachings". Background information is supplied through introductions to the entire volume and its chief divisions, prefaces to separate books or groups of books, and running comments on unfamiliar terms and difficult sections. There is liberal cross-referencing. A series of illustrative maps, with descriptions of key events and the appropriate biblical references, is included, as are a "modern readers' index" and a selected bibliography.

*Religion and the Common Man*, by E. C. Urwin. Student Christian Movement Press, London. 7s. 6d. The author of this book says that it is "simply a sketch of my working philosophy as a Christian minister for forty years, seeking to establish with deepening conviction the relevance of religion amidst the whirl of events in the modern world." Against a background of experience in parishes composed largely of working-class people, the author has sought to discover what religion could do for the "common man", the concern for whose welfare has been an outstanding characteristic of modern history. He traces the growth of this concern in the economic and political fields, the efforts of irreligion to capture the soul of this common man, and then attempts to answer the question, "... is there a genuine, prophetic and unmistakable word which religion can utter



with resounding power in his ear?" In answering this he deals with such questions as, how does religion come to this common man, what does it have to say to him about the purpose of a life which may seem meaningless, about work which may be disagreeable and monotonous, what is the relation of religion to political life, and what is its place in community relationships.

*The Epistle of Paul the Apostle to the Galatians*, by John R. Allan. Student Christian Movement Press, London. 6s. This is another in the Torch Bible Commentaries which aim "to draw out the theological significance of the Bible in a simple manner". The introduction answers the questions of why, when and to whom the epistle was written and gives a summary of what it teaches. It then takes the text portion by portion, commenting on its teaching and following this with a verse by verse analysis. It also includes short essays on four key passages, such as that on justification by faith.

*Fire Upon the Earth*, by Norman F. Langford. Westminster Press, Philadelphia. \$2.00. "Here is the story of how the Church grew from a few disciples to millions of adherents spread all over the world." It is written for "senior young people" and is in an interesting narrative style which, through concentrating largely on personalities and events, gives a dramatic, though necessarily simplified picture of how the Gospel was carried to the four corners of the earth. It is illustrated with many drawings and two pictorial maps.

*The Age of Terror*, by Leslie Paul. Faber and Faber, London. 18s. Through a study of Europe, historically, geographically and ideologically, the author of this book has sought to discover what has "happened to the Europe which was nurtured by Christianity, and gave birth to humanism, and hoped for 'progress' in justice and peace, to conjure from it in this century an evil without parallel in the whole history of the human race". After an examination of the Europe of the Renaissance and Voyages of Discovery, the development of the nation-state and Europe's rise to world domination, he analyses more recent European ideologies — Liberalism, Marxism, Fascism and Anarchism. He recognizes the political and economic aspects of the problems of Europe, but concludes that in an age where terror has become an accepted instrument of government, it suffers more from moral and spiritual sickness, the solutions for which "are not to be found only in economic and political reorganizations but in the decisions of the individual heart and will".

*From Luther to Kierkegaard*, by Jaroslav Pelikan. Concordia Publishing House, Saint Louis, Mo. This study in the history of theology has as its purpose "to analyze the interrelations that have existed between philosophical thought and Lutheran theology since the days of the Reformation". The author evaluates the philosophical influences upon Luther's theology, and the effect of Melanchthon's Aristotelianism upon it. He traces the philosophical development of seventeenth-century orthodox theology, the break up of Lutheran theology under the impact of rationalism, and the destruction of the foundations of rationalism by Kant. He concludes with a sketch of post-Kantian trends in Lutheran philosophical theology, culminating in Kierkegaard, in whom "many of Luther's basic insights were restored".

*Données statistiques sur l'Analphabétisme d'après les Statistiques nationales existantes*, published by UNESCO, 19, Avenue Kléber, Paris 16<sup>e</sup>. This document has been prepared by UNESCO as a contribution to the study of illiteracy in different parts of the world. It is essentially composed of a series of statistical tables taken from the *Statistical Year Book* of the United Nations for the year 1948 (Lake Success, New York, 1949), a thick volume of 480 pages. The condensed presentation provided by this new UNESCO publication has the advantage of making information on the subject more easily available to educators and people interested in the question.

Two notes serve as an introduction to the statistical tables. The first examines the problem of illiteracy from the point of view of education. The second gives an explanation of the methods used in statistical research and the interpretation of collected data. Finally, a short summing-up table provides a general view of the illiteracy percentage in various countries.

Further information may be obtained from the Centre d'information du Département de l'éducation, UNESCO, 19, Avenue Kléber, Paris 16<sup>e</sup>, France.

\* \* \*

*The following books have also been received and will be noticed in a subsequent number.*

*The Human Outlook*, by Thomas Edward Morris. Independent Press, London.

*Positive Protestantism*, by Hugh Thomson Kerr, Jr. Westminster Press, Philadelphia.



*L'institution et l'événement*, by Jean-Louis Leuba. Delachaux et Niestlé, Neuchâtel and Paris.

*A Primer of Christianity* (4 vols.). Oxford University Press.

*The Descent of the Dove*, by Charles Williams. Faber & Faber, London.

*Florence Nightingale*, by Lucy Seymer. Faber & Faber, London.

*Authority in the Apostolic Age*, by R. R. Williams. Student Christian Movement Press, London.

*Conditions of Freedom*, by John Macmurray. Faber & Faber, London.

*The Sword of the Spirit*, by Walter Oakshott. Faber & Faber, London.

*Baptism in the New Testament*, by Oscar Cullman. Student Christian Movement Press, London.

*The Worship of the English Puritans*, by Horton Davies. Dacre Press, London.

*A Book of Public Worship*. Oxford University Press.

*Christ and Time*, by Oscar Cullman. Student Christian Movement Press, London.

*A Theological Word Book of the Bible*, Alan Richardson (ed.). Student Christian Movement Press, London.

*Spiritual Discipline*, by C. T. Rae. Independent Press, London.